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OF
ORIGINAL AND REPRINTED WORKS,
BEARING ON THE
RENOVATION AND PROGRESS OF SOCIETY,
IN
Religion, Morality, and Science.

SELECTED BY J. M. MORGAN.

LONDON:
CHARLES GILPIN, 5, BISHOPSGATE WITHOUT.

MDCCL.



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COLLOQUIES ON RELIGION

AND

RELIGIOUS EDUCATION.

ORIGINALLY PUBLISHED AS A SUPPLEMENT TO
"HAMPDEN IN THE NINETEENTH CENTURY."

LONDON:
CHARLES GILPIN, 5, BISHOPSGATE WITHOUT.

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ADVERTISEMENT.*

THOSE apparent discrepancies between religious faith and the principle upon which the character is formed, that impeded one of the individuals whose exertions are recorded in the following pages, having, through subsequent inquiry, been reconciled, a further issue of the work cannot be allowed without this prefatory declaration, and a supplement explanatory of the considerations by which his confidence has been restored. As the objections advanced were met by arguments derived from the most able polemical writers in theology, it was thought by some that the circulation of the work could not fail to be useful, even unaccompanied by the Supplement; for truth, and more especially the truths of religion, can never suffer from the candid avowal of doubts, or even from opposition, which, on the contrary, often proves most beneficial by stimulating thought and closer examination. The

* This Advertisement is addressed to those only who may possess the Work itself, as well as this Supplement.

interests of religion are far more likely to be injured by the supineness and negligence into which mankind are liable to fall, until roused by the approach of danger, real or imaginary; and we are perhaps indebted to its assailants for some of the most beautiful and profound expositions of the Christian scheme and doctrines. In no part of this work, however, is religion introduced but with respect and reverence, and we are not aware that in supplying a deficiency there is one sentiment to retract.

There are so many who, with conscientious scruples, are animated by a sincere desire for truth, that it is difficult to account for the harshness and acrimony with which scepticism is indiscriminately pursued; but so general is this practice, that theologians the most distinguished for mildness upon other occasions, display a different spirit whenever encountering an opinion at variance with their own: we cannot, therefore, be surprised that similar feelings should pervade society at large: the natural consequence is, that for one who ventures to express his doubts, there are a hundred who, deterred by their fears, suppress them, and remain for ever dead to the vitality of religion, and observers only of its outward forms; yet to these peculiarly should kind encouragement be given; for, being of a reflecting turn of mind, they would in time become

pre-eminently fitted to aid the progress of others, and it is not improbable that men of the greatest genius have been confirmed in their first slight aberrations by the indiscretion and violence of mistaken zeal. This hostility substituted for friendly advice is so utterly repugnant to the benevolence of Christianity, to the example of Christ himself, and to His express prohibitions,—for He reproved those who condemned even heinous offences,—that zeal for the propagation of the Gospel is a plea totally inadmissible. No one can exhibit true credentials who persecutes; and censure for opinions conscientiously held is, to the sensitive mind, the most painful of all persecutions: besides, experience has long since proved that reproach, though it may impose silence, never convinces. After all, we know not how much of scepticism, as well as lukewarmness and immorality, called by Archbishop Tillotson practical atheism, are to be traced to the imperfect development of the religious principle in early life, and the necessary result of the inefficient systems of teaching and training in our schools and colleges.

Not only diversity of sentiment regarding the tenets of religion, but conflicting opinions as to the application of its acknowledged duties to the objects of society, even among ecclesiastics who may be supposed to have studied the subject most profoundly,

ought to suggest motives for mutual forbearance and Christian charity. The following instance of such collision between two distinguished Prelates occurred not long since:—"The Right Reverend Prelate (the Bishop of Exeter) had said that the laws of a Christian country ought to be a transcript of the laws of God. He (the Bishop of London) wished they were so; but it was quite clear, that so long as human nature and human society were constituted as they were, it was impossible that such should be the case."* Here we have a Bishop the most decidedly opposed to recent reforms maintaining a universal principle which ought to constitute the basis and rule of all improvement, and one which would give general satisfaction; while another Bishop, deemed the most liberal on the Bench, and in reality the most active in promoting every useful innovation, taking the partial and conventional side, apparently not perceiving that the bad constitution of human nature arises partly, and that of human society entirely, from the disregard of the laws of God in establishing or in repairing the institutions of the country. If there is a single principle advocated in the following pages not in accordance with the excellent and unexceptionable standard set up by Dr.

* Bishop of London's Speech on the Poor-law Bill, July 29, 1834.

Phillpotts, it shall upon detection be instantly re-nounced.

Wearied with unprofitable strife, let us hope that all will soon perceive the necessity of devoting in fervent charity a united and undivided attention to the urgent claims of ignorance and poverty, and that a great and enlightened nation will put an end to those degrading contentions of sect and party, from which no class or profession, however dignified and holy, has been entirely exempt. Too long has the worldliness of our systems of education and religion deferred that improvement and happiness, which a more pure and elevated spirit of Christian philosophy is destined to advance.

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COLLOQUIES ON RELIGION

AND

RELIGIOUS EDUCATION.

CHAPTER I.

“ So much the rather thou celestial light
Shine inward ; and the mind through all her powers
Irradiate ; there plant eyes ; all mist from thence
Purge and disperse ; that I may see and tell
Of things invisible to mortal sight.”

MILTON.

At the close of a sultry day, whilst enjoying the cooling breezes of the evening on the ramparts of Cadiz, my attention was attracted by the exquisite beauty and grandeur of the setting sun ; the clouds, in gorgeous array, were lit up with that brilliancy and variety of colour so peculiar to the Mediterranean. Absorbed in the contemplation of the enchanting scene, I had remained for some-time riveted to the spot, until the last vestige of the sun disappeared : at that moment I was aroused by the word “ Beautiful ! ” uttered with emphasis in a deep-toned voice, but with a foreign accent. I turned suddenly round, when a stranger

bowed as if in apology for his intrusion, and was moving away. I recognised in him the German, who had been discoursing with much animation the day before, with some Englishmen at the table d'hôte. I reiterated his admiration, and, gliding into more familiar intercourse, we pursued our way along the ramparts. Several of his remarks bespoke a thoughtful mind; among other subjects, reference was naturally made to the contest at that time going on in Spain between the Queen and Don Carlos. "Go where you will," I observed, "and the same contention for power, regardless of the sufferings of humanity, prevails; no wonder that some reflecting men have degenerated into misanthropy: the wonder is, how any one can contemplate these scenes without his enjoyments being disturbed by melancholy reflections." "How many," replied the stranger, "are there, even among the innocent victims of this strife, who are borne up against the saddest vicissitudes—the deprivation of the very means of subsistence, and the loss of relatives—by their reliance upon Providence, and who soon return with cheerfulness to their daily avocations!" "Employment," I said, "is doubtless one of the best means of dissipating unpleasant reflections, and those are most happy who are compelled to be occupied." "That," he replied, "is far from my

condition, and few have had more cause for disappointment than myself." "Perhaps," said I, "you have served your country, and your honourable service has been unrequited; in that case, a cultivated mind has, in its own resources, abundant means of gratification left." "I have sought rather to serve mankind in general; and although I have been repeatedly baffled, I have never been discouraged." "I would fain," said I, "know somewhat of your philosophy; my own endeavours have been united with those of others, in exposing the false institutions of most countries called civilised, and which, so long as they remain, will frustrate every effort to improve individuals." "And so long," he replied, "as individuals remain unimproved, so long will defective institutions continue. My philosophy is very simple; it consists in living in union with God." "But does not," said I, "all Europe profess Christianity? and yet what discord everywhere prevails!" "Professing Christianity," he replied, "is not serving God." "Is it possible," I said, "for an individual to serve God in any other way than by aiding his fellow-creatures?" "He cannot," rejoined the German, "effectually aid either himself or his fellow-creatures, unless he first seeks and forms an union with God; hence the despondency of which you complain. You will pardon my freedom, but I

know that a despair of social improvement can exist only in the absence of this union." "It has not been from want of arduous inquiry," I answered, "that I have not been successful." "Perhaps," said he, "you have missed your way by going abroad in your search, instead of looking inwardly." "I have reflected often and deeply on this subject," I observed. "Not deeply enough, sir, or you would have derived more satisfaction and support."

We continued this discourse for an hour, during which I was much impressed with his earnestness, but more particularly by many of his remarks, which had the effect of awakening more vivid conceptions; and I retired thoughtful and full of admiration of the singularly interesting character I had met with. On the following day I was anxious for the arrival of the dinner hour, when I resolved, if possible, to renew our intercourse; but great was my disappointment upon learning that the stranger had departed in the early part of the day. The English party, hearing his name repeated, began to pass their comments upon his singular doctrines and solitary habits, adding, that he was nothing but a German Mystic. Having frequently heard this word used, but always in the way of reproach, without thinking of the precise meaning, and observing it applied, in

the present instance, to one whose whole conversation manifested unquestionable ability and benevolence, I was induced to inquire into the real import of the term, and to look into the writings and history of those who by general consent have been denounced as "Mystics." I was surprised to find, that although in the former were some things hard to be understood, yet was there much which all profess to understand but seldom practise, and that their lives were peculiar only because they resembled that which it was the duty of all to imitate.

So long as the Mystic seeks seclusion, though known, he is unmolested—satire will never follow him to his retreat; but let him by his opinions or conduct proclaim his aspirations after a more spiritual religion, and yet remain in society a standing reproof upon mankind in general, and he speedily becomes the object of ridicule and buffoonery;—such was the fate of Mr. Wilberforce, who, although he regarded the conduct of individuals according to the degree in which they approached the strict requirements of religion, appeared to want either penetration or courage to apply the same test to the institutions of his country. Nothing is more common than to evade what is not agreeable, by giving it a repulsive name, and dismissing it; scarcely is there a page

in our Liturgy but contains sentences the meaning of which is mystical, if they imply anything. "A new birth unto righteousness," "heavenly gifts," "the influence of the Holy Spirit," and "the grace of God,"—are these not mystical, although far more real than things tangible and temporal? Whoever possesses these in any plenitude, will manifest such an entire renovation of character as would be totally irreconcilable with the usages of society, and subject him to the charge of religious enthusiasm: by tacit consent, the words are, therefore, too often used without much signification.

In different ages since the Christian era, and under different denominations, an order of men has arisen, who, struck with the mere outward observances of religious forms, have shrunk from such lifeless exhibitions, and contended for the cultivation of a deeper feeling of devotion. Each has held out a sacred lamp to light his generation on their way, and all historians, notwithstanding the extravagance of some of their speculations, have united in bearing testimony to their ardent piety and exemplary characters. Although they have been classed with various opinions, according to the sectarian bias of their respective admirers, yet was it their distinguishing glory to resemble each other—to be almost as one, in the improve-

ment and excellence of those qualities which raise man in the scale of created beings, and proclaim his capacity for a higher state of existence.

Mosheim says: "If any sparks of real piety subsisted under the despotic empire of superstition, they were only to be found among the Mystics: for this sect, renouncing the subtilty of the schools, the vain contentions of the learned, with all the acts and ceremonies of external worship, exhorted their followers to aim at nothing but internal sanctity of heart, and communion with God, the centre and source of holiness and perfection." Another historian observes: "In a religious society, the purest characters are commonly those which shun celebrity and court oblivion. The noblest patriots in the kingdom of Christ are men who serve their heavenly Master in holiness and in peace. They have their eternal recompense; but it is rare that they rise into worldly notice, or throw their modest lustre on the historic page. On this account it is, that while the absurdities of Mysticism are commonly known and derided, the good effect which it has had in turning the mind to spiritual resolves, and amending the heart of multitudes imbued with it, is generally overlooked."

On my return to England soon after, I took up my residence in the neighbourhood of Kingston, where my friend Charles Bertrand, with whom

I had kept up a correspondence, came to spend a few days with me ; and as the views which led to some alteration in my sentiments were discussed during our rambles, they shall be detailed as faithfully as memory will permit.

On the evening of his arrival, he was all anxiety to know the cause of my sudden and unexpected return to England. "I cannot express to you," said he, "how much I am delighted with the renewed and greater confidence in your earlier impressions ; but you mentioned in your letters that there were some other considerations that weighed much with you before the pleasant rencontre on the ramparts of Cadiz, and which you promised to explain when we met."

Fitzosborne.—To you, Charles, I conclude the observation is not new ; but one or two signal failures in personal conduct on the part of those who had distinguished themselves by great mental and moral powers in their writings, drove me back to renewed investigation ; but as the argument may be rather long, we will enter upon it to-morrow.

The first morning was spent in the grounds.

Bertrand.—Since we parted last night, I have recollected several instances of great moral turpitude among those who might have been the least suspected, and I have observed in others little

weaknesses and venial faults, which would have passed unnoticed, if their conduct, in other respects, had not been excellent.

Fitzosborne.—You shall hear a man discourse profoundly on morals, with an ardour that assures you his whole soul is embarked in the cause ; his audience adore him for his great qualities, for not only shall he elevate them by an eloquence almost superhuman, but his conduct in private life endears him to his friends, and commands the applauses of the world ; he “ sits among mortals like a descended god :” notwithstanding which, there shall be some tenacious but most insignificant propensity that mars the whole ; and though he may have raised to himself a monument of extended fame,—is conscious of superior virtue,—animated with the hope of rendering future and eminent service to mankind,—though his mighty and far-seeing intellect clearly discerns the dreadful consequences, the infamy and disgrace to which he will be consigned, yet all will not avail to save the splendid victim from yielding to a trifling temptation, which the merest child could with ease resist.

Bertrand.—And this Goliath, laid prostrate by a pebble, convinces you that something more than moral science is required to sustain the individual ! I am glad that you have at length come to such a conclusion. The phrenologists would say that

some counteracting quality or organ should be cultivated.

Fitzosborne.—They may be so far right ; but not to them can be assigned more than a subordinate part in the work of education, although they, like many others, would wish to reign supreme.

Bertrand.—Others will maintain, that when society is properly organised, a confluence of favourable circumstances from childhood will carry forward the individual in the right path, in spite of any defect of natural disposition.

Fitzosborne.—To them I will concede much, but they also shall have a subordinate part.

Bertrand.—This is indeed a revolution in the mind of one who has so long contended for the exclusive sufficiency of well-selected circumstances in moulding the character.

Fitzosborne.—That for which I have hitherto contended may still be essential ; circumstances may deform, but cannot form the character ; circumstances are to the individual, what the soil and the atmosphere are to a plant ; they may facilitate or obstruct the expansion of his powers and the unfolding of his character, but the energy that triumphs over all circumstances, and gives maturity to the noblest sentiments, comes from a deeper source.

Bertrand.—But to return to your fallen hero ; you must at least admit, that he has not been trained under the best possible combination of circumstances.

Fitzosborne.—Certainly not ; but recollect he is supposed to possess great natural genius, and the advantage of external circumstances of no common order. Devoted from his youth to study, he has sought, in the shades of retirement, high converse with the wise and the good of all ages ; their excellence, heightened by contrast with the practice of the world ; the elevated minds of the few with whom he has chief intercourse confirming and sustaining his virtuous resolves ; the very disorders and turmoil of society seen through “ the loopholes of his retreat ” have still more endeared to him his quiet enjoyments, and, serving as a useful beacon, have suggested additional motives to subdue selfishness, and to persevere in dedicating his acquisitions to the good of others : in short, I know not whether the antithesis presented to his mind of the world as it is, and the world as it might be, is not an advantage, in his peculiar case, equal to that of a judicious and more perfect arrangement of circumstances for all.

Bertrand.—A distinguished writer of the present day accounts for this inconsistency by

assigning to men of genius a twofold character :
“ An author has *two* characters,—the one belonging to his imagination, the other to his experience. From the one come all his higher embodyings : by the help of the one he elevates—he refines ; from the other come his beings of ‘ the earth, earthy,’ and his aphorisms of worldly caution.” And again : “ In Shakspeare the same doubleness of character is remarkably visible. The loftiest ideal is perpetually linked with the most exact copy of the commoners of life. Shakspeare had never seen Miranda—but he had drunk his glass with honest Stephano.”*

Fitzosborne.—Were the golden link by which the loftiest ideal is united with the Deity never dissevered, the sublimity of genius would be immeasurably heightened, and shine forth in the conduct of the man, as well as more intensely in the effusions of the author.

Bertrand.—Would you hope to out-Shakspeare Shakspeare? That which appears to have been an obstruction in his course might have been the cause of his power.

Fitzosborne.—As soon will I believe that the rocks which ruffle the surface of the majestic

* Mr. Bulwer's "Student."

tide of a mighty river augment its waters, as that power can be derived from an impediment.

Bertrand.—See how your analogy fails, since waters, by being dammed up, acquire additional force.

Fitzosborne.—That is nothing but a concentration of the same degree of power spread over a wider surface; but while genius is obtaining continual supplies from the fountain-head, no obstruction is required as a warning of the necessity for more vigorous exertion.

Bertrand.—Even of things temporal we seldom choose the best; for, notwithstanding the tumultuous confusion of society renders the scenes of nature so much the more inviting, we are perpetually neglecting them for trifling and unsatisfactory objects of amusement.

Fitzosborne.—Such, indeed, is the effect of familiarity, that great learning and comparatively enlightened institutions are insufficient to prevent an insensibility to the highest enjoyments of which our nature is susceptible. Look around at this moment; what beautiful variety in the forms of the trees, on which there is not a single leaf but exhibits mechanism that confounds the understanding! The magic by which the sweet music of that thrush is produced, and the organ of hearing by means of which its delightful harmony is

imparted to us, how wonderful the contrivance! Not a blade of grass, an animal, a bird, or the minutest insect, but displays, not merely in its entire structure, but in every part of its frame, a subject of curious inquiry in many branches of science; yet, dwelling in the midst of miracles, compared with which the creations of the sublimest poetry are feeble, we care to know little of the beings that surround us, and still less of ourselves.

Bertrand.—It is because we know not ourselves that all our enjoyments are so imperfect. The admonition that the kingdom of God is within is rarely thought of; *that* once found, our eyes would be opened, and we should duly appreciate all externals.

Fitzosborne.—But the externals nearest to this interior sense of the Divine presence must first be subjugated; the appetites and passions must be placed under beneficial but rigorous control and direction ere the intellectual faculties can be fitted for higher purposes:* unless we extir-

* “ But Truth will not be so consulted, or if she be, she will not give an answer. To consult her oracle as we ought, and with success, we must retire from the world (for she is not to be asked in a crowd or in a court), and into ourselves; we must silence our passions, divest ourselves of our prejudices, recollect our thoughts, and apply

pate all—all our injurious habits, even the darling propensity—we shall be in continual danger.

Bertrand.—After all, the conditions upon which happiness is proffered do not seem to be hard; on the contrary, they are such as a rational being would select without any reference to future rewards, for temperance alone preserves the tone of the appetite, secures that great blessing, health, promotes longevity, is favourable to intellectual enjoyments and cheerfulness of disposition; and what is there in kindness to others but the most grateful of all emotions to ourselves? So simple, and apparently so easy of execution are the rules prescribed for right conduct, that it is really extraordinary that our practice is not more uniformly good.

Fitzosborne.—When you further consider, Charles, that our duties to God and man are not only so easy, but that the steady and zealous performance of them would render the individual so

ourselves to the inquiry with the most inward reflection and the most awakened attention. We must silence the voice of our passions, that we may hear her soft still voice, and attend, without prejudice or prepossession, that we may understand it when we hear it. The attention of the mind is the natural prayer which we make to interior Truth, that she would discover herself to us. But this Sovereign Truth does not always answer our desires, because we know not very well how to ask her as we ought.”—NORRIS.

attractive, that all would love—nay, almost adore him ; that the more they are followed out, the higher he rises in physical, intellectual, and moral power, and the more enlarged his sources of happiness ; yet, with all these inducements, where is the man who stands so conspicuously before the world ? That which seems so easy for all to attain, none attain.

Bertrand.—Familiar with the ancient philosophies and with the most sublime axioms of moral truth among the Greeks and Romans, with the benefit of their experience and heroic examples ; with all the accumulated knowledge of by-gone times, with an astonishing rapidity of discovery in modern science ; acquainted with all the religions of the world, and professing a belief in Divine revelation, what use have we made of this prodigality of materials for improvement ? *

* The following is from a poem, now out of print. The author ventures to introduce, chiefly in the Appendix, other portions also refering to the subjects discussed.

ATTICUS.

'T was autumn last, when on a genial day
Through Richmond's fields we bent our joyous way ;
The sun was up, the grass with verdure bright,
The Thames flow'd sparkling with reflected light ;
Luxuriant woods, in beauteous tints array'd,
Their richest robes of varied hues display'd ;
The lark ascending pour'd a grateful note ;
All objects seem'd conspiring to denote

Fitzosborne.—We cannot boast of instances of greater mental or moral achievements, individually or nationally.

Bertrand.—We must except, however, the charitable endowments of this and other Christian countries.

Fitzosborne.—When the great increase and general diffusion of wealth are considered, these

Harmonious order : such our bosoms felt,
 As on the glowing scene we fondly dwelt.
 Too soon you changed, as if a sudden thought
 Back to your mind had sad reflection brought.
 "O that the moral world this peace could share—
 "This joy and beauty ! O that man could wear
 "A heart responsive to this heavenly scene !
 "Then would a paradise on earth be seen."
 Such were your words ; and then, in spirit mild,
 You spoke of man as of a wayward child ;
 Imputed all his errors to the schools,
 To institutions and fallacious rules ;
 Pardon'd alike the peasant and the peer :
 But now you censure in a tone severe.

AUTHOR.

I thought with grief upon my country's woes,
 And whence such complicated misery flows.
 I look around, behold unbounded wealth,
 And ample skill to give the body health ;
 Recorded knowledge of all ages past ;
 Experience dearly earn'd by labours vast :
 But yet, from all these rich materials, none
 Th' inductive code of moral truths had won ;
 Disease and penury oppress mankind,
 And folly triumphs o'er the prostrate mind.

AFTICUS.

Alas, too true ! can you define the cause,
 Why man has miss'd so long kind nature's laws ?

will be found to be little more than the crumbs which fall from our exuberant tables. If plans are brought forward for the prevention of poverty or evil, affecting in appearance only, and that remotely, our individual interests, what becomes of our self-sacrifice and devotion ?

Bertrand.—No change in our institutions can be effected until religion has prepared the minds of men.

Fitzosborne.—There is no lack of a self-complacent religion, more solicitous to mend the faith

With so much wealth why poverty is found,
And why with wisdom, folly should abound ?
Astounding climax this, for hist'ry's page !
A rich and poor, a wise and foolish age !

AUTHOR.

More than two thousand years have pass'd away
Since Grecian arts and valour bore the sway :
What wonders since has science not achieved !
And yet—the fact will scarcely be believed—
Without her treasur'd lore the Spartan sage
Surpass'd the wisdom of this latter age.

ATTICUS.

'Tis strange the learned can so little see
Of means to rescue us from misery !

AUTHOR.

Learned in many words, and not in things,
Study to them no useful subject brings.
Seldom in copious linguists will you find
A judgment ripe, or philosophic mind. *

* Hobbes used to say, that if he had read as much as others he should have been as ignorant as they. He probably adopted the maxim of one of the Plinys, who read *non multa, sed multum*.

of others, than to guard its own purity of life, which, after all, can be secured only by an incessant union with God.

Bertrand.—Attention to the regular ordinances of religion, adoring the Creator, and obeying his commandments, supplication and prayer, are what I understand by your expression.

Fitzosborne.—The observance of the duties you have mentioned is by many conscientious persons substituted for an entire submission to God. My meaning I will explain more particularly in our walk to-morrow morning. It may not be acceptable to reformers, political or religious; for they find it more easy to remodel institutions, and to rail at others, than to begin with their own amendment; but this is the mantle indispensably necessary to be worn by every reformer, deservedly so called.

CHAPTER II.

“ If these are *Christian Virtues*, I am Christian ;
The Faith that can inspire this generous change,
 Must be divine— —and glows with all its God !
 Friendship and Constancy and Right and Pity,
 All these were *Lessons* I had learn’d before,
 But this *unnatural grandeur* of the *Soul*
 Is more than mortal, and outreaches Virtue ;
 It draws, it charms, it binds me to be Christian !”

HILL's *Alzira*.

THE weather on the following day proving unfavourable, the morning was past in the library. As we entered, Charles observed, “ It has occurred to me, that instead of your being any longer my refractory pupil on religious subjects, you have now assumed the teacher.”

Fitzosborne.—Too presumptuously, I fear ; however, I am actuated by no other motive than a desire for truth.

Bertrand.—Now, as to submission to the will of God : is it not the very foundation of Christianity ?

Fitzosborne.—And do you seriously think, that if professing Christians were really living in union with God, there would at this time of day be so much disorder or a single inequitable institution in society ? To be really a Christian is to possess at

least a portion of the spirit of Christ, and upon all occasions to act as we conceive he would have acted under the same circumstances.

Bertrand.—But as Jesus Christ was both God and man, there are occasions when we should not be justified in exercising equal authority.

Fitzosborne.—Well would it be if our deviations from the rule were always on the side of humility ; but we err in exceeding the authority to which our great Exemplar compassionately confined himself, and our transgression is often aggravated by a severity totally foreign to the meekness of his divine character.

Bertrand.—From whence has this new light broken in upon you ?

Fitzosborne.—You know that I was some time held in suspense by those confused, indistinct, and contradictory associations formed in youth, with an implied intimation that to doubt was sinful : when great and obvious truths, of the utmost importance to the welfare of mankind, were rejected by sincere professors of religion ; when I saw a variety of sects, all, upon other occasions, repelled from each other, combined to oppose where they should have assisted, and that upon the plea of some isolated text, militating, through misconstruction, against plans of universal benevolence,—such, for instance, as “ The poor ye shall always have

with ye,"—I must confess that I was still more perplexed.

Bertrand.—The poor in spirit,—in physical strength,—in mental power,—temperament ;—these words, uttered by One who knew neither rich nor poor but as brothers never to be disunited without abjuring their religion,—whose every sentiment breathed the spirit of unbounded sympathy, and who was all love, cannot be understood in a sense at variance with those great eternal principles, constituting the foundation of that all-embracing and glorious system, of which He was himself the head corner-stone.

Fitzosborne.—Feeling, however, the want of some support to feeble reason, with the greatest admiration of the beauty and sublimity of the Sacred Writings, and always remembering the number of superior minds that had borne testimony to the truth, I expressed to a friend the conviction that there must be some internal substantial evidence overlooked, or some dormant faculty in ourselves, to be awakened : he directed my attention to a class of writers in whose works are to be found the profoundest philosophy, united with a rational but ardent piety.

Bertrand.—Which work had the principal share in satisfying your mind ?

Fitzosborne.—Norris on the " Ideal or Intel-

ligible World," because it chanced to be the first read: this, alone, was sufficient to refer to the attributes of the Deity for a right interpretation of the Sacred Volume. Meditating upon these, we acquire a more just and comprehensive view of our duties and of the Christian scheme, and feel it incumbent upon us to improve our characters and talents, whatever they may be, in order to assist our fellow-creatures in every way possible, and, as far as we are able, imitate the Divine goodness.

Bertrand.—Is not this to be learned from the Scriptures?

Fitzosborne.—Had we been trained in "the Spirit that giveth life," we should rise superior to "the Letter that killeth;" but of all the innumerable sects into which Christianity is split, where is there one, taking this high and independent ground—making common cause with every individual, of whatever religion, who is striving for the good of others? Where the letter does not absolutely kill, it contracts; then the narrow spirit jealously watches the discoveries of science, and, with some favourite sentence detached from its context, reproves and silences the sincere inquirer. There is many a Galileo still imprisoned by fear within his own breast, to the detriment both of science and religion.

Bertrand.— Sometimes you hear from such parties, in refutation of the attractive mode of instruction, Solomon's maxim, "He who spareth the rod, hateth his son," as if no boy, whether docile and studious, or otherwise, could be well educated without sound flagellation.

Fitzosborne.— There is another serious difficulty for those who, in reading the New Testament, penetrate not beneath the letter : convinced that the material world, with all its wonderful contrivances and beauties, was intended for their use and enjoyment; and, observing the convenience and progress resulting from scientific pursuits, they look for specific directions enjoining such investigations as a duty, and finding none, have been sometimes led to question whether the Books of Nature and Revelation had a common origin. The youth of the poor are recommended to attend to the duties of their station, and to read the Bible only: should any of them reflect, and it is not probable that many will, under the present system, what will be the effect of the literal reading? They find themselves in the midst of a wonderful creation, soliciting them on all sides to examine and admire, and they cannot comprehend why that book, which is exclusively to be read, should be silent upon a subject so intensely interesting.

When they encounter any works on astronomy, they are startled with its truths, but dare not inquire how the apparent discrepancies between the allusions to the heavenly bodies in the Scriptures, and the motion of the earth and other planets round the sun, are to be reconciled, or in what sense the expression of "the heavens *above*" is to be understood, when opposite points of the firmament are alternately in the zenith, as the earth turns upon its axis; unable to distinguish the figurative from the literal expressions, they fall an easy prey to those who have themselves been led astray, either by their passions, or by similar difficulties.

Bertrand.—They could not too soon be made to understand that the sole object of the New Testament is to lead us immediately to God. This Jesus Christ constantly inculcated in all His teaching, and illustrated by His Divine example; even in His beautiful allusion to the lilies of the field, He did not say "study," but "behold," as if He would have said, those spiritual emanations, proceeding directly from the Deity, could never be equalled by Solomon in all his glory.

Fitzosborne.—Equally injudicious are prints representing the Deity in the human form; as if man, because made after the image of God, could be supposed to resemble the Deity in his bodily

frame : the Deity can only be known through His attributes.

Bertrand.—I gather from many of your remarks that you have a more vivid impression of the Godhead than formerly : have the goodness to explain this.

Fitzosborne.—As we have a clear idea of a mathematical line, which cannot be an object of *sense*, for it is utterly impossible to give to it a visible existence, so of the Divine attributes, which, although we can contemplate them, and exalt our views and feelings by the meditation, we never can reach their perfection. We have a clear idea of perfect justice ; we conceive it to be immutable—eternal.

Bertrand.—I can think of perfect justice without being improved by it.

Fitzosborne.—You can think of it without emotion as an intellectual abstraction, but meditate upon it in silence and solitude, resign yourself earnestly to its influence, with an ardent desire to be guided by it in your general conduct, and the effect will be widely different to the mere intellectual recognition. Suppose you were called upon to adjudicate between two parties ; doubtless you would decide according to your general ideas of right ; but intense meditation upon the beauty, the eternity, and the unutterable perfec-

tion of this attribute of the Deity, would raise in your mind clearer views of justice than if volumes were read on the subject, and to these views would be joined a fervent desire to realise them, to the utmost extent possible in your decision. The same may be said of all the attributes of Deity ; but there is one by which he is so pre-eminently distinguished, made known, and endeared to us, that it has been emphatically repeated as synonymous with the Godhead,—“ God is Love.” This sentiment, the germ of which is the first developed even by the infant at the mother’s breast,* is required to soften the rigour of Justice ; but, alas ! for poor human nature, Justice again is needful to correct the partiality or exclusiveness of Love. Thus are we tossed about by appeals first to one, and then to another virtue, in the vain attempt to find the path of rectitude. At length we discover

* If there’s a motive soaring far above
Our ruling passions—’t is maternal love.
Ah ! one I knew, so self-devote to all,
Whether in prosperous state or adverse fall—
But chiefly those whom fortune least had bless’d,
Their claims most favour’d who were most distress’d :
One, at whose name such grateful feelings spring,
And bland encouragements to virtue bring ;
Whose precepts all in love and duty rife,
But more the bright example of her life :
Whose long-remember’d cares again impart
A sweet but pensive pleasure to the heart.

that it is only by contemplating that Unity in which all the attributes centre, even God himself, the Source of all Power and Goodness, and by yielding ourselves up to His guidance, that we can be sustained by love divine, receiving and communicating, and go forward with consistency and happiness.

Bertrand.—"To do all for the glory of God," is an expression familiar to us from our youth; but whether, from the habitual repetition of the words, they have been less considered, or from a vagueness in my original conception of the idea, it certainly now presents itself in a more palpable form. May not the contemplation of a single attribute, even in the mind of one indisposed to acknowledge a Deity, sometimes engender a moral enthusiasm bordering on inspiration? It struck me as a profound and beautiful remark of a lecturer, that the creed of the most eminent of the Materi-

When through the midnight gloom she watch'd her child,
 Her tender cares the tedious hours beguil'd,—
 Soothed the keen pangs as throbb'd his aching breast,
 Cheer'd him with hope, but all her fears suppress'd;
 Duty preferr'd to all that wealth could give,
 And but to succour others cared to live.
 No less to him who all her virtues shared,
 The kindest parent, were her duties spared;
 Her faithful partner, and the best of friends,
 Whose worth my praise, but not my love, transcends.

Reproof of Brutus.

alists, who were active in promoting the French Revolution, was falsified by the Spirit within them calling out for Liberty.

Fitzosborne.—I fear it must be regarded as the voice of one crying in the interior wilderness; nevertheless it is worth the attention of all religionists to consider how it arose, that those who had renounced the established creeds, were the warmest advocates of equal enjoyment and universal benevolence.

Bertrand.—The Sceptics made no distinction between the corruptions of Christianity and Christianity itself, and attempted to build upon a hollow foundation.

Fitzosborne.—Their opponents, who acknowledged the right foundation, should have taken the superstructure out of their hands, and placed it upon its legitimate base; but as they loved not God with all their heart, with all their mind, and with all their strength, nor their neighbour as themselves, they were less in possession of the right foundation than many who were heterodox in opinion.

Bertrand.—Thus both were defeated; and it would be well if the contending parties in these, our days, would take warning from their fate. But you have not replied to my remark as to the contemplation of one only of the attributes of Deity.

Fitzosborne.—I quite concur in your view. One man of benevolence forms a theory of society so just in principle, and so harmonious in all its parts, that, elated with the conviction of its immutable and everlasting character, with the moral grandeur which future generations may attain, he appeals to assembled multitudes with a sublime enthusiasm that thrills through his hearers, who respond in acclamations of wonder and admiration. The eloquent harangue concluded, the orator descends, and, mingling undistinguished in the crowd, scarcely can be recognised as the same individual. Another, overlooking the petty distinctions of society, sees in all mankind neglected faculties of a higher order demanding cultivation, while the lower propensities are weighing them down to a level with the beasts that perish: his soul expands with the glorious prospects which the idea of mind, universally emancipated, spreads before him:—he would rouse the people to a sense of their degradation, and in leading them on through yet untravelled paths, his irresistible energies bear down all opposition. Such is the majesty imparted by the creative power to his wonderful energies, that friends and foes alike confess the splendour of his genius. Brief, however, will be the hour of inspiration, should we soon find him forgetful of the common courtesies

of society. Such resemble the sun breaking through the clouds for a moment, and then disappearing.

Bertrand.—Whence is it that those who are sometimes below par, can rise so high upon particular occasions?

Fitzosborne.—Because, when advocating an eternal principle, they are lifted above ephemeral and mere earthly interests, and, whether conscious of it or not, are employed by the Deity in carrying forward his designs ;—these are the only men who are truly eloquent, and so easily to be distinguished from the practised debater contending with rhetorical flourishes, in verbose and studied oration, for some insignificant technicality.

Bertrand.—Irritability is considered as the inevitable concomitant of great talent and genius.

Fitzosborne.—Many instances might be quoted in refutation of that position, even where no particular aid has been sought from religion ; and although it may not be possible for the individual, by any course, to obtain equal power for each of his qualities, yet would an entire union with God add much to the strength and energy of all, and not only without the diminution of, but with greater and more enduring energy to, those by which he was most distinguished.

Bertrand.—Proceed we now to some other attribute.

Fitzosborne.—At the close of day, when the western sky scarcely retains the last faint streaks of departing light—when all nature seeks the refreshment of repose—how feeble, in comparison, are the most appropriate, the most touching, and sweetest strains of poetry, in recalling to the mind the heavenly tranquillity of the scene, and the ideas which then arise!

Bertrand.—“The peace of God, which passeth all understanding.”

Fitzosborne.—What I have described is the image only of the peace which is implied in that sentence—it is the calm of the passions—the precursor of that ineffable peace which an entire union with God can alone impart; at the same time, it is a condition necessary to the germination of a more Divine principle and feeling, and on that account the turbulent and the boisterous are its greatest enemies. Not only love, justice, peace, but all the attributes of the Divinity, by meditation, yield a power corresponding to the earnestness and aspiration with which their aid is sought. The beauty and wonders of nature, to which reference was made last night, awaken in the mind ideas of beauty void of blemish—the very perfection of beauty.

Bertrand.—I remember that you admitted, in a former conversation, that when you repeated the word “God,” it represented the idea in your mind of the concentration of all that is lovely, wise, and excellent, and presented a standard to which we should continually appeal for the regulation of our conduct.

Fitzosborne.—True; but it was the mere intellectual recognition before referred to, unaccompanied by the consciousness that power could be derived from aspiration and prayer for Divine assistance.

Bertrand.—The man of science has called this sentiment the mere refinement of an overwrought and finely-attenuated intellect, calculated rather to enfeeble than invigorate the understanding, if not in itself an evidence of imbecility.

Fitzosborne.—“Science,” says Norris, “is of necessary and immutable things. But things in their natural state are all mutable and contingent. Therefore things in their natural state cannot be admitted as the objects of science. Therefore science must be of things as they are in their ideal or intelligible state.” If this statement is correct, they are most truly the men of science in whom the eternal principles are most influential; they are the best prepared to descend into the lower and fleeting world, whose minds are strengthened

and purified by a holy purpose. Wordsworth will give me suitable language :*—

———“Science then
Shall be a precious visitant ; and then,
And only then, be worthy of her name.”

Bertrand.—But such individuals cannot ne-

* “And indeed wherein should the intellectual perfection or accomplishment of a rational creature lie, but in those things which perfect his *Reason*, the noblest faculty of his mind, and improve his *Science*, the most perfect form of that most noble faculty. Men may set an arbitrary value upon things, and by the prescription of custom, or stamp of authority, make some kinds of knowledge precious, as they do some sort of stones; but when all’s done that those measures can do, what are languages, histories, or any other matters of fact, to clearness of thought, exactness of judgment, and a distinct and enlarged view of those standing and settled relations, dependencies, and coherences, which things eternally and immutably have with one another in the vast and immense system of the intelligible world? These are the truths which God himself eternally contemplates, and for the contemplation of which our reasons and understandings were given us, and which are most worthy of our study, and which give the greatest perfection to our understanding when known, and that because the knowledge of them is true science, than which nothing, except the *love* of God, can more exalt the dignity or excellence of a reasonable nature. And therefore St. Austin adds very well, ‘*Divino amore conjunctus.*’ For then indeed is the soul of man arrived to the accomplishment of her nature and in the very height of her exaltation, when her moral perfection accompanies her intellectual, and when to the contemplation of the eternal Truth, she joins the Love of the Eternal God.”
—NORRIS.

glect the ordinary means of observation and discovery.

Fitzosborne.—True ; but they would use them with tenfold effect ; and the probable reason why such characters have not directed their attention to material objects is, that the neglected state in which they found the moral condition of mankind demanded their exclusive and arduous exertions.

Bertrand.—I perceive you have Sir Joshua Reynold's Works upon your shelves ; there is a passage in one of his Discourses somewhat in accordance with your view. Here it is :—

“The beauty of which we are in quest is general and intellectual ; it is an idea that subsists only in the mind ; the sight never beheld it, nor has the hand expressed it ; it is an idea residing in the breast of the artist, which he is always labouring to impart, and which he dies at last without imparting ; but which he is so far able to communicate, as to raise the thoughts and extend the views of the spectator.”

Fitzosborne.—How completely is that remark illustrated by the Elgin marbles, even in their present mutilated state ! Scarcely a single fragment but bespeaks the work of an idea far transcending the representation, and awakening in the mind of the beholder higher conceptions of the human form and character. You will find a quotation from Cicero, when speaking of Phidias, in one of the Discourses :—

“Neither did this artist, when he carved the image of Jupiter or Minerva, set before him any one human figure, as a pattern which he was to copy; but having a more perfect idea of beauty fixed in his mind, this he steadily contemplated, and to the imitation of this, all his skill and labour were directed.”

Bertrand.—But this view of the subject seems to dispense with Christianity itself, for such meditations prevailed prior to revelation.

Fitzosborne.—And for that reason we find, that in all ages and in all religions many have sacrificed their lives to what they deemed the cause of eternal truth; the Deity was no less in the world before, than after, the Christian dispensation, the design of which was to direct us in a more intelligible manner where to seek him, and to give us an example in every way worthy of imitation; and it may be further observed, that those virtues which could not be contemplated as attributes of the Deity, and therefore not so clearly discoverable by Natural Religion, were those which shone forth with peculiar lustre in the character of Christ—meekness and humility.

Bertrand.—It is somewhat difficult to account for the general disposition among ecclesiastics to decry philosophy, unless it may be traced to the numerous writings against Gibbon which appeared soon after the publication of the “Decline and Fall of the Roman Empire.” As that celebrated author

covertly but vainly attempted to exalt, in the estimation of his readers, the “elegant mythology” of the Greeks, his opponents may have deemed it necessary to repudiate that which he extolled; and the sublime speculations of Plato, and the popular religion, have been confounded in one indiscriminate censure.

Fitzosborne.—From the manner in which Gibbon speaks of the Platonic philosophy, it is evident that he had not deeply studied it. You have probably pointed to the real cause why the Athenian philosophy has been so much neglected and impugned. There is a passage in Tillotson, who preceded the historian nearly a century, where a just tribute is paid to their aspirations:—

“The truest and most substantial practice of religion consists in the imitation of the Divine *perfections*, especially the moral perfections of the Divine nature, which the Scripture is wont to comprehend under the name of holiness; and which are the goodness, and mercy, and patience of God, his justice, and truth, and faithfulness. To imitate God in these is true religion; or, as St. James expresses it, ‘pure religion and undefiled,’ without any flaw or blemish, alluding to precious stones, the greatest commendation of which is, to be clear and without flaw. *Religo est imitari quem colis*: this is religion, to imitate him whom we worship. This the heathens, by the light of nature, did discover to be the great end of religion, and the best worship of the Deity, to be like God. Pythagoras was wont to say, ‘That we honour God most when we are most like him in

the temper and disposition of our minds ;' and Plato to the same purpose, 'That the height and perfection of goodness is, to resemble God as near as is possible; and that we resemble God in being just and holy and wise.' So likewise Hierocles, 'That a good man imitates God in the measures of love and friendship, who hates no man, and extends his benignity to all mankind.' Plutarch has an excellent discourse about the patience of God towards sinners, and gives this as one reason why God doth not presently punish offenders,—that he might give an example to us of gentleness and patience, and check the fury and violence of men in revenging injuries upon one another; which nothing will do more effectually than to consider that gentleness and forbearance are an imitation of the Divine perfection."

Bertrand.—Cicero, who wrote on the nature of the gods, should be added. It is not to philosophy, but to the sole dependence upon it, that the ministers of religion are opposed; and certainly there is a very considerable number besides those who openly avow their opinions, who seem to consider that man can derive no aid from improvement, but through an acquaintance with physical causes, not recognising even the natural religion to which the archbishop refers. Of this class are the phrenologists, who, with some exceptions, utterly disclaim the transcendental as nothing but the result of an over-excited imagination.

Fitzosborne.—But to frown upon their inquiries is not the best mode of correcting them; on

the contrary, it creates a suspicion, and perhaps a just one, that the religion of their opponents fears the light. True religion, or a participation of the Divine nature, regards all the investigations going forward in every department of science, as destined to advance, directly or indirectly, the best interests of mankind, and by encouraging and even joining in the study, renders the discoveries and the discoverers alike tributary to the highest end; as the missionaries who first assisted the Indians in making their nets, while they were thus performing a duty to their fellow-creatures, secured by their kind assiduities a friendly attention for their holy doctrines.

Bertrand.—I am not greatly surprised at the reluctance on the part of earnest Christians to coalesce with the advocates of phrenology, seeing the self-importance with which they gravely advise the unlucky mal-organised being to cultivate assiduously the qualities in which he is most deficient, without any admission of a power superior to that which their own sage counsels may engender.

Fitzosborne.—They may perchance, by their little schemes, produce the little virtues, but the great virtues are of celestial origin, and can never be found by penetrating the arcana of nature.

Bertrand.—It is, however, to be feared that a

considerable number are seeking truth in that direction alone.

Fitzosborne.—Their search must end in disappointment. If indeed the moral feelings were improved with every new discovery; if he, whose comprehensive mind, possessing the most ample stores of knowledge, was also most distinguished for exalted virtue, there would be some inducement to persevere. Let us observe, however, him whose conduct is to be regulated solely through the intellect; a long period transpires before he can collect sufficient data to enable him to form a sound judgment; should he escape the dangers that beset him in this defenceless interval, he at length discovers that the convictions of the understanding have but a slender influence upon the feelings of the heart, and that his system of ethics is of little practical value.

Bertrand.—Perhaps he would not be more successful in his theological system.

Fitzosborne.—In that pursuit he embarks, and difficulties soon overtake him. Manifestations of design convince him there is a God; and, little suspecting the insufficiency of his own reason, he perceives many things in nature which he thinks might have been more wisely ordered, and his perplexities begin; he goes on toiling and struggling through increasing difficulties, in the deceitful hope

of finding some resting-place ; but as he advances, the horizon flies before him, while each successive elevation that is laboriously reached, displays a still wider field. The interminable prospect overwhelms him with despair ; but he has lost the clue by which he can retrace his steps and regain that degree of composure and simplicity with which he first set out.

Bertrand.—After expending a long life in exploring the works of the creation, he is compelled to confess with the philosopher who had measured out the heavens, and defined the laws of the universe, that he had seemed to be only as a little child picking up pebbles on the sea-shore.

Fitzosborne.—And probably not with so near an approach to the artlessness and tranquil enjoyments of childhood as the immortal Newton.

Bertrand.—Who looked through nature up to nature's God.

Fitzosborne.—Rather say that he looked through nature with the creative power, and met with confirmations of his early intuitions ; for it does not appear that from the commencement of his career he was agitated by any doubts, or at least that he ever avowed them ; nor could this arise from indifference, since we are informed that he was “profoundly religious.”

Bertrand.—You have drawn a picture of him

who studies nature for the moral law ; how does the man who strives to be united with the Creator first examine the creation ?

Fitzosborne.—Accustomed to meditate upon the perfections of the Deity, he expects to find those perfections only shadowed forth for a time; imperfect and transitory as they are, compared with their bright original, yet he sees that they are admirably adapted to the end for which they were designed ; sufficient are they to awaken and keep alive those intuitive perceptions of a more enduring and immortal beauty. Even the instances of benevolence in the passing scene, become subservient to holy aspirations for a more perfect love.

CHAPTER III.

“There are those
Who deem these thoughts the fancies of a mind
Strict beyond measure, and were well content,
If I would soften down my rigid nature,
Even to inglorious ease, to honour me.” SOUTHEY.

CHARLES having expressed a desire to see Pope's Villa, at Twickenham, we strolled down to the opposite bank on the following morning, and from thence by Teddington Locks to Kingston; as we passed the Locks, there was one solitary angler patiently watching the bobbing of his float. “I have been often puzzled,” said Charles, “to reconcile the love of rural scenery and the mild tone of moral and religious reflection in Walton, with his apparent unconsciousness of cruelty in the sport of fishing.”*

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- * Delightful Bramford! where my earliest hope
In youthful ardour sought too wide a scope;
For oft when lingering in thy verdant fields,
Whose healthful breeze a calm enjoyment yields,
’Twas Nature’s beauties playing round my heart
That gave the wish such feelings to impart.
The world unknown, I vainly sought to find
Congenial sympathies in all mankind;—
Too soon I learnt that all were bent on gain—
Too soon compelled to join the sordid train.

Fitzosborne.—It is the more difficult to account for, upon observing that his sentiments are breathed forth with so much genuine feeling, such piety and benevolence: with less surprise may we regard the print of Dr. Paley in his clerical hat and fishing-rod in hand; it is perfectly characteristic of his conventional Christianity, too prone to reduce and accommodate the universal and supreme obligations of religion to local institutions.

Yet still, whene'er the struggling toil allow'd
 A respite brief from competition's crowd,
 I flew once more to Bramford's sweet retreat,
 Where memory fond had fixed her chosen seat.
 Patient, on yonder bridge, in boyhood's days,
 I strove with art the finny tribes to raise ;—
 The silvery eel, the perch, the cautious roach,
 The ravenous pike that darts at near approach ;
 Till, on a sultry day, excessive heat
 Drove me for shelter to a neighbouring seat ;
 Beneath th' umbrageous oak, the poet read,
 Who first my thoughts to this reflection led :—
 Why seek thy pleasure in another's pain ?
 Ne'er could I throw the artful line again,
 Or view the prey, without compunction, lie
 Gasping for breath—with tedious torments die :
 Nor all the eloquence of Walton's book
 Could fix one tortur'd worm upon the hook.
 And thus aroused, I first was taught to rove
 For purer pleasures in the peaceful grove.

—————“*Hic vivimus ambitiosâ
 Paupertate omnes : quid te moror ? Omnia Romæ
 Cum pretio.*” JUVENALIS, Sat. 3.

Bertrand.—Lord Brougham might have introduced your principle into his work as a branch of natural theology.

Fitzosborne.—Certainly, had it been conformable to his views. The enlargement of Paley's design was almost a work of supererogation; neither of these writers evinces much consciousness of the spirituality of religion. Had they fully recognised this spirituality, or rather had it recognised them, for this is a most important distinction, the one would have thrown aside his fishing-tackle and conventional morality, and the other would not have fallen from his pinnacle of greatness.

Bertrand.—What will you say, then, of all the Bridgewater Treatises?

Fitzosborne.—That they are more to be esteemed as valuable contributions to science, than for their superfluous proofs of the manifestation of design in the universe. Were this knowledge required for the poor and ignorant, illustrations could be pointed out in their own cottages, in the structure and habits of the spider and the fly: for the learned, more than sufficient has long since been done in this way; the chief want is a work that will show them how they may become better acquainted with the Designer whom they acknowledge.

Bertrand.—Tell them to search the Scriptures.

Fitzosborne.—If that were deemed sufficient,

whence the necessity for Bridgewater Treatises? For whom were they composed? Not for the believer, but for the sceptic; not for the immoral and sensually irreligious, for they seldom read; but to correct the aberrations of the intellectual. For them, a reprint, with emendations, of such works as "Norris on Love," his "Reason and Faith," "Christian Prudence," and several other compositions of this admirable author, would be particularly useful. If knowledge in those days was not so widely spread, it had greater depth; still the number of readers of abstruse works, and such as demanded the most riveted attention, must have been considerable, since we are informed that Norris's books "passed through many editions, and enriched the author." A new translation of the "Enchiridion Ethicum," of Dr. Henry More, would also be useful, and probably some of his other pieces. Both these writers, to great erudition and just and profound views, added much that was fanciful and extravagant; nevertheless, they present to the mere intellectualist, the best suggestions for raising himself, or being raised, to the condition of the spiritualist. Bishop Burnet, speaking of Dr. More, says he was "an open-hearted and sincere Christian philosopher, who studied to establish men in the great principles of religion against atheism, which was then beginning to gain

ground." Dr. Outram said publicly, that he looked upon him "as the holiest person upon the face of the earth;" and Hobbes said, "that if his own philosophy was not true, he knew of none that he should sooner like than Dr. More's." Even Lord Shaftesbury observed of his "Enchiridion Ethicum," that it was "a right good piece of sound morals." It is, however, something far above Lord Shaftesbury's system of morals, by ascending to a Divine source for its motives.

Bertrand.—Know you not that many ministers deprecate a departure from preaching the Gospel in simplicity and as it is in Jesus?

Fitzosborne.—But when the best of feelings have been stifled, and the mind confused by perverse systems of education, prejudice upon prejudice has accumulated, and this it is absolutely necessary to remove ere truth in purity can be felt and understood: had mankind been trained as well as taught to love one another, they could have received the Gospel as a little child; such a training might have enlisted in the very cause which they opposed, the powerful minds of Voltaire, Hume, Gibbon, and many others, and would have rendered scepticism almost, if not altogether, impossible. To expect that the toilsome study of the dead languages; the confusion of ideas arising from early erroneous associations; the demoralisa-

tion and sometimes rioting of a public school ; the dissipation often incident to a collegiate life ; and, above all, the overwhelming influence of vicious example in all its various degrees and modifications in society, should mould the mind aright, and produce the genuine Christian character, is preposterous. The principle of society cannot be speedily altered without danger, but that of education can, and here should reform begin.—But we are coming within sight of Kingston, that ancient town, where Saxon kings were crowned, and where the pilgrims to the shrine of Becket crossed the Thames.

Bertrand.—Notwithstanding the immorality and perversion that prevailed in some of the pilgrimages, numerous are the instances of arduous and dangerous journeyings undertaken and preserved in, with the most enthusiastic zeal and devotion.

Fitzosborne.—The perils encountered may assure us that, notwithstanding our boasted acquirements, religion had as deep a root as in the present age. Let us pause here, for one of the most picturesque views on the banks of the Thames, and remember when you bring your pencil for a sketch, this summer-house in the grounds of Sir John Broughton will mark the spot ; you have here the best view of the elegant bridge and of the

fine old tower of Kingston Church, surrounded with ivy, as if standing in the midst of a wood: the quiet beauty of this scene is not a little enhanced by reflecting, that in that church a minister officiates, who, if his income was doubled, would spend it all luxuriously.

Bertrand.—Luxuriously!

Fitzosborne.—He would so much the more enjoy the luxury of doing good.

Bertrand.—The idea heightens the interest of the scene, and forms a delightful association; it seems like the harmonious blending of the natural, moral, and spiritual worlds.

Fitzosborne.—If the Establishment was in all places served with the same charity and devotion as at Kingston and its dependence Ham, we should hear nothing of Church spoliation: Church augmentation would probably become more popular. The poor schools, a short distance out of the town, are substantial, commodious, and handsome buildings, and, to avoid any sectarian or exclusive denomination or character, are called "The Kingston Public Schools;" at the village of Ham, where the clergyman is indefatigable in the discharge of his duties, there is also an excellent school; and the infant school, which he has formed in his own grounds, is watched over by his family.

Bertrand.—It cannot be said that the clergy are opposed to education in this quarter.

Fitzosborne.—Yet here, where so much preparation is made for promoting the welfare of the people, to a degree which no political change could scarcely exceed, the schools are inadequately supported ; I must confess, that when those who are indifferent to this most important of all their duties to their neighbour, are calling out for reform, their motives, to say the least of them, become rather equivocal. Were they zealous in this cause, their claim to attention would be great indeed, and they would win the confidence of many of their opponents. Here is a positive good within their reach, neglected ; neglected, too, in a great degree, by all parties ; while each, conceiving itself to have truth on its side, might be certain, that the most effectual way of finally securing public opinion in its favour, is by improving the faculties of the rising generation.—Let us retrace our steps to the fallen tree beside that elm at the bend of the river : I wish to read to you an extract from a letter, addressed to the Archbishop of Canterbury, intended for a popular journal, but never published.

Bertrand.—Most willingly, and indeed I should be glad so linger here ; the tranquil and scarcely audible flow of the river, although so rapid in this narrower channel, gives animation to the scene.

When Lord Brougham, in 1835, brought forward his resolutions on the subject of National Education, the Bishop of Gloucester expressed his "concurrence in most of the views taken by the noble and learned lord in his able and eloquent speech;" your Lordship prefaced your remarks by saying, "In the greater part of the eloquent and instructive speech of the noble and learned lord I entirely concur;" and in allusion to a caution from the Bishop of Gloucester, you added, "I have always proclaimed it as my conviction, feeling that it was a duty which I owed to the public, that in order to make education real and useful, it must be founded on the basis of religion."

As the defects in Lord Brougham's plans of education, which excited these precautionary remarks, have been elsewhere noticed,* permit me, with deference, upon the present occasion, to inquire what are the essentials of a religious education, properly so called, and whether the national system, under the immediate superintendence of the clergy, can justly come under that denomination.

Before the Christian Dispensation—before the Mosaic Covenant, the Deity manifested himself through the skill, contrivance, and mechanism of his wonderful creations, and by his beneficence to all his creatures. As Jesus Christ expressly declared that he came not to destroy the Law and the Prophets, but to fulfil, so it may be presumed that no revelation was intended to supersede or dispense with the study of those unchanging laws of nature, which are ever proclaiming the existence, the power, and the goodness of God. In the National Schools established throughout England, the instruction is confined to reading, writing, and arithmetic; the reading is restricted to the Bible.

* See Appendix A.

If the intention is to promote efficient education, we shall not rest satisfied with instituting a mere outward form destitute of any animating spirit; if the object is to excite a love of the Scriptures, greater pains will be taken to unite interest to the duty of studying them: not one in fifty of the children, upon leaving school, gives a preference to that book. As a proof of the little care that prevails in regard to the real improvement of the children, a visitor entered one of the largest and best appointed schools for the poor out of London, and requested the conductor to permit the ten *monitors* to read the 13th chapter of St. Paul's First Epistle to the Corinthians: they were then asked what St. Paul meant by the word charity? "Giving money to the poor" was the only reply. The same experiment was made in another school with the first class, consisting of twelve boys: the answer of "love" was given by one boy only; and so long as the mere mechanical process is pursued, so long will the judgment remain unimproved, or rather be impaired, the moral feelings become obtuse, and all the faculties deadened. The art of reading will, in after-life, be exercised upon writings ministering to the worst passions, and not upon such as are instructive and calculated to heighten the enjoyments of domestic and social happiness.

An education excluding any of the means placed at our disposal by the Deity, for the development of the higher faculties, can neither be completely effectual in good, nor strictly termed religious.

Sir Isaac Newton remarked, that "If natural philosophy should be continued to be improved in its various branches, the bounds of moral philosophy would be enlarged also." The more the individual observes in the general phenomena of the universe, and of the beings by whom he is surrounded, the more will his best faculties be developed, and his means of useful-

ness enlarged. A knowledge of the rudiments and of the general principles of the various sciences is sufficient, at an early period, to expand the mind and improve the feelings, and this can with facility be now imparted by means of excellent treatises and catechisms, adapted to the humblest capacities.* Such instruction would destroy the monotony of the present reading, and greater interest would be given to Scripture History, to which such instruction could always be rendered subservient.

Those who consider that education has already advanced too far, because the result has disappointed expectation, will hesitate at this suggestion. I must proceed, therefore, to explain the limited but useful extent, to which this auxiliary religious instruction is proposed to be carried, and it will be found so far to supply the deficiencies of the existing system, as to render the pupils more contented, more truly religious, and in every respect better members of

* "I am persuaded that nothing could tend so directly to dignify and improve those classes of men engaged in mechanical labour, as the knowledge of the principles of the art which they exercise. They would hence be peculiarly interested in their respective employments, and from the pleasure thence arising, their hearts and minds must be enlarged and improved. But the interest with which they would engage in, and perform their mechanical labours, were they acquainted with the just principles of their profession, would render them much more attentive to the proper execution of those particular pieces of workmanship, in which they are occupied. Benefit must hence not only accrue to the mind of the artist, but to the society of which he is a member. It becomes, therefore, a duty incumbent on those who direct and regulate the concerns of the community, to provide for the education of the mechanical classes of society."—DR. COWAN.

society, in whatever situation they may be subsequently placed. The trite remark, that "a little knowledge is a dangerous thing," is not true; a little knowledge is better than none, provided that little is correct, and imparted in such a manner as to excite a desire for more, and renders further acquisitions of easy attainment; provided, also, the right use and end of all knowledge is well understood. The simple elements of Geometry, scarcely extending beyond the definitions and axioms, with some of the following subjects, could be taught without books, by means of diagrams on the walls of the school-room.

1st. A chart of the world, a map of the British Isles, and maps illustrative of sacred history.

2nd. A human skeleton, or figure, drawn on canvas, to be occasionally unrolled, for teaching the outlines of anatomy and physiology, and the effects of intemperance upon the body and mind.

3rd. The laws of mechanics.

4th. The theory of springs.

5th. The nature of different soils; agricultural geology.

6th. Agriculture in general, and botany, illustrated by field flowers.

7th. The elements of music, vocal and, for some of the children, instrumental, &c. &c.

It is not proposed to impart this species of knowledge as a substitute for that which is far more important, but to aid the latter by calling into exercise correct habits of thinking, and thereby promote with greater vitality the development of the religious principle.*

Bertrand.—I did not observe any allusion to the latent principle before spoken of.

* See Appendix B.

Fitzosborne. — But you remarked the serious consequences of the old method in the examination of the boys : not only is an acquaintance with natural history neglected, but there is a positive failure in that which is, professedly and exclusively, attempted. What are the characteristics of the three systems of education, moral and religious, prevailing at present ? 1st. The High Church party disregard natural philosophy, especially in the education of the poor. 2nd. The Evangelical party not only neglect, but decry, the pursuit of natural philosophy as unworthy of beings born for eternity, and to whom all the mysteries of nature will soon be revealed. 3rd. The Useful Knowledge party neglect the particular study of religion and morality, conceiving both to be the certain consequence of general intelligence.

Bertrand. — Although there are many distinguished exceptions in each, you have given the prevailing character of the three parties.

Fitzosborne. — If the theory and practice of any one had been true, the result would have been so striking, as to have commanded the assent of all.

Bertrand. — In the third party you have that which is requested of the Archbishop.

Fitzosborne. — The necessity for it is acknowledged, but in practice it is held subordinate to the acquisition of languages, and this is the bane of all

improvement. In the spring of life, when the faculties should be expanding with delight amid the congenial objects and the scenes of nature, children in a cramped position are immured in close and crowded rooms, and, under the fear of punishment, painfully labouring to decipher hieroglyphics, of the meaning of which they may remain ignorant long after they can give them their right names;* there being no natural connexion between letters and words and the thing signified: if the Bible is used for this purpose and under such circumstances, we must not wonder if, in very many instances, it is viewed with early and with lasting prejudice, and that "line upon line and precept upon precept," prove ineffectual in after-life, in making them understand "that the ways of religion are ways of pleasantness."

Bertrand. — Instances are recorded of indi-

* As long as teachers will not take the trouble, or will not be found qualified, to inspire their pupils with a living interest in their studies, they must not complain of the want of attention, nor even of the aversion to instruction, which some of them may manifest. Could we witness the indescribable tedium which must oppress the juvenile mind, while the weary hours are slowly passing away, one by one, in an occupation which they can neither relish nor understand its use; could we remember the same scenes which our own childhood has undergone, we would then no longer be surprised at the remissness of the schoolboy, 'creeping, like snail, unwillingly to school.'"—*Pestalozzi's Letters.*

viduals who have been heedless of religion, and of others who have led immoral lives, being awakened to a sense of duty, in consequence of some precept, repeated often in childhood and at school, recurring to their minds at a later period.

Fitzosborne.—And can this be deemed sufficient, after the great stir and strenuous efforts to form the religious character, to the entire exclusion of all other subjects that might by possibility distract attention? Twenty boys are sent to an engineer for seven years to learn the theory and practice of the art; at the termination of that period they know little of the theory and nothing of the practice, but one of them, when far advanced in life, remembers some of the rules repeated during his initiation, and which he can now apply but imperfectly to practice, in consequence of contradictory opinions or injurious habits subsequently acquired!

Bertrand.—If it was proposed to make musicians of children, we should not be satisfied with their ability to name the notes and repeat the rules of music, for this could be done correctly, without the least comprehension of its principles; and further, the principles might be known while the power and sweetness of harmony were imperfectly understood and felt.

Fitzosborne.—And as there are few who are

insensible to the harmony of music at an early period, so are there none, in whom Love, the principle of harmony in the moral world, could not be awakened, cherished, and increased from infancy, so that long before the animal passions had required sufficient strength to oppose any formidable obstacles to the exercise of the higher faculties, they would have been in a great degree subjugated, and both the physical and intellectual nature rendered subservient to the Divine.

Bertrand.—And this, doubtless, is what Solomon meant when he said, “Train up a child in the way he should go, and when he is old he will not depart from it.”

Fitzosborne.—In those days there were, fortunately for youth, no books ; but similar was the original meaning of the word education, to lead forth or draw out, from *educio* ; but how strangely it is now perverted ! The teaching of languages, in the manner and at the period in which they are now taught, so far from expanding the mental powers and the moral feelings, absolutely impedes them ; and there are some of the North American tribes, particularly the Osages, who exhibit superior culture and training in their general character, to those of the working classes, and perhaps of any class in this country. Curiosity, or the love of knowledge, is inherent in man, and by proper

management would assuredly lead to a love of those means by which it could most easily be acquired ; when, however, the child is coerced prematurely to the study of the means, he associates knowledge itself with those means, and becomes indifferent to both ; by the time he is able, he has lost the inclination to read, and least of all the Bible.

Bertrand. — If your position can be substantiated, it involves a most serious charge against the effects of the present system, making use of the Word of God, not to quicken but to quench the Spirit.*

Fitzosborne. — The evil, I fear, is descending even to the Infant Schools, which are too frequently hung round with texts from Scripture, excellent in

* "The Bible, instead of being prostituted to the purposes of teaching children to read, and thereby rendered ordinary or disgusting, should be preserved, as it is, a sacred book ; and seeing that it abounds with all the various beauties of the Greek and Roman classics, it should be read and considered as the first and best of standard classics. Moses shines unrivalled both as a poet, an orator, and historian ; David as a poet ; Solomon as a moralist and pastoral writer ; Isaiah, Jeremiah, Ezekiel, Nahum, and some other of the minor prophets, as orators or poets, or both ; the four Evangelists as orators and historians ; St. Peter and St. James as writers of extraordinary rank ; and St. Paul as the most sublime of authors and eloquent of orators."—See Lowth's celebrated *Prælectiones de Sacra Poesi Hebræorum*.

themselves, but totally unintelligible to little children: take an example, "Pray without ceasing;" the only idea a child has of prayer is the repetition of the Lord's Prayer or some other petition; and as he must suppose it means repeating prayers from morning to night and from night to morning, and not conceiving such an uninterrupted employment possible, he accustoms himself to repeat the words without attaching any intelligible idea to them; to explain to him that it means heavenly-mindedness, or continual aspiration and dependence, would be difficult, if not impossible, at that tender age.

Bertrand.—I have often observed the tone of voice and manner of children when giving the following answer in the catechism, "An outward and visible sign of an inward and spiritual grace," and have been convinced that they might as well repeat some words of a language totally unknown to them, for the benefit they can derive: and indeed it seems to be a mockery of God, worse than taking his name in vain, to teach little children to utter sounds connected with religion, of the meaning of which they cannot have the most distant conception; it is laying a broad foundation for indifference, inattention, and insincerity. If they even understood the meaning of the words, the repetition of them is no assurance that they felt their importance.

Fitzosborne.—Suppose our servants were requested to rehearse their duties, saying, “We should clean the tables and chairs, prepare the coffee for breakfast at the proper time,” and correctly detail the duties of the day; if, when the morning arrived, we found the furniture covered with dust, and no breakfast ready, or if, instead of cleaning and arranging the furniture, they had put it in greater disorder, and provided nauseous and unwholesome beverage in lieu of coffee, we should not be slow to pronounce them unprofitable servants. Let us further suppose, that to be waited upon, we were exclusively dependent upon them or their children, and that the education of the latter was entirely under our control; should we be then satisfied with the bare recital of their duties?

Bertrand.—We should be most anxious so to train them, that they would have both the inclination and ability to discharge their duties with diligence and fidelity.

Fitzosborne.—Thus a little personal inconvenience would urge us to attend to that, which the holy injunctions of religion cannot prevent us from neglecting; and we hesitate not to hear with indifference the careless repetition of God’s commandments; because now, if one servant does not suit us, we can dismiss him, perhaps to be irretrievably confirmed in his evil courses.

Bertrand.—If not directly, we are indirectly disturbed by the disorders of society; at least, we cannot escape the fear of them.

Fitzosborne. — The fault lies in the omission to aid the development of the faculties at an earlier period, so that they would be enabled to comprehend and feel, at the time they were required to repeat the Catechism, its real import; but long before that time arrived, the judicious teacher of an Infant School would surrender his little charge, with all the most valuable qualities germinating or unfolded. Conscious already of a spiritual existence, the Sacred Volume would be opened, there to behold, as it were in a mirror, its own resemblance; the inimitable relations of the Prodigal Son, the Good Samaritan, the Woman taken in Adultery, and others, would sink deep into the mind and feelings at a period, when the sensibilities of youth are exquisitely alive to all that is beautiful and lovely: these moral lessons, so full of tenderness and truth, would become interwoven with the earliest associations, and be recurred to with emotions of delight, in every stage of their existence; harmonising with the primary processes of education, they would be incorporated with their very being, and, fostering the living principle of religion, enable the future man to rise above the cold dead forms, by which it is now supplanted.

Bertrand.—So much for the poorer classes.

Fitzosborne.—If we inquire into the education of the rich, we shall find them worse off than the poor. For them no Infant Schools are provided, and as they are seldom good managers of children themselves, even if their engagements permitted, to persons ill qualified is the task assigned; their caprices humoured by excessive indulgence, the faculties are perverted at that precise period which usually determines their future direction. When sent to Harrow, Eton, or other large schools, how is the religious principle attended to there? Not even their morals, many degrees lower, claim attention; the substitute is demoralisation: and the fagging system, making them by turns slaves and tyrants, is admirably calculated to generate antipathy instead of love. Besides the hieroglyphics indigenous to our soil, by which, in common with the poor, they have been previously perplexed, they are now tormented by others still more difficult, and after toiling through syntax and prosody, they retain, without a competent knowledge of its philosophy, a cordial dislike for grammar.* If, perchance, a very limited number pant

* The grammar, like the dictionary, is only a book of reference: "to read it, therefore, by itself is," as Ascham observes, "tedious for the master, hard for the scholar, cold and uncomfortable for them both."

with ardour to rival the heroes of Greece and Rome, they are sorely puzzled to reconcile their youthful enthusiasm with the meekness enjoined in the Gospel. The result of this heterogenous compound is, that the duel, alike repugnant to the genius of classical and sacred history, is sanctioned by society.

Bertrand.—Would you reject the study of the classics altogether?

Fitzosborne.—Certainly not; youth properly instructed in the history of Greece and Rome, would in due time study with avidity, but with discrimination, the classic authors.*

What says Locke?—"When I consider what ado is made about a little Latin and Greek, how many years are spent in it, and what a noise and business it makes to no purpose, I can hardly forbear thinking, that the parents of children still live in fear of the schoolmaster's rod, which they look on as the only instrument of education, as if a language or two were its whole business. Reading, writing, and learning in general, are necessary, but not the chief business of education."

Milton also remarks:—"And though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet if he have not studied the solid things in them, as well as the words and lexicons, he were nothing so much to be esteemed a learned man, as any yeoman or tradesman competently wise in his mother dialect only.

"Hence appear the many mistakes which have made learning generally so unpleasing and so unsuccessful; first, we do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek, as might be learned otherwise easily and delightfully in one year."

* See Appendix C.

Bertrand.—But the absence of moral discipline at the public schools is the chief subject of regret.

Fitzosborne.—Only a few years since there departed one of those mighty spirits, which it seems to require the revolution of ages to produce; but such were the varied sensations of admiration and alarm excited, as he wielded his vast powers, that some have been led to question, whether his brief existence upon earth, was a blessing to mankind or not: but let those who are disposed to condemn with harshness, pause and consider how large a share in any misdirection of his wonderful talents, may be traced to the injurious systems of training in childhood, and of education in youth, under which the infant Hercules was reared. Who can calculate the enormous amount of good society has lost, in neglecting the timely and judicious culture of that extraordinary mind, so rich in natural endowments!

Bertrand.—The stupendous genius to whom you allude was at least ardently emulous of ancient heroism.

Fitzosborne.—A spirit far more congenial with the celebrated among the ancients, is displayed by him who, weighing the probable course of their conduct had they lived in our days, by a determined moral courage and a noble self-devotion, consecrates scenes before undistinguished by wisdom and

virtue. But the truly great man is no copyist in the deeds by which he is renowned—his inspiration is drawn from a deeper source ; and the bard who towered above all his contemporaries as a poet, was often below mediocrity in a career not native to his genius.*

Bertrand.—The Greeks never committed the error to which you object, by subjecting their youth to the study of dead languages;† if they

* See Appendix D.

† Two hundred years have passed since the following remarks on schools and universities were written, and it is to be feared without witnessing much improvement :—

“As for the usual method of teaching arts, I deem it to be an old error of universities, not yet well recovered from the scholastic grossness of barbarous ages, that instead of beginning with arts most easy (and those be such as are most obvious to the sense), they present their young unmatriculated novices, at first coming, with the most intellectual abstractions of logic and metaphysics ; so that they having but newly left those gramatic flats and shallows, where they stuck unreasonably to learn a few words with lamentable construction, and now on the sudden transported under another climate, to be tossed and turmoiled with their unballasted wits in fathomless and unquiet deeps of controversy, do for the most part grow into hatred and contempt of learning, mocked and deluded all this while with ragged notions and habiliments, while they expected worthy and delightful knowledge ; till poverty or youthful years call them importunately their several ways, and hasten them, with the sway of friends, either to an ambitious and mercenary, or ignorantly zealous divinity ; some allured to the trade of law, grounding their purposes, not on the prudent

borrowed any of their spirit of improvement or its results from the Egyptians, they did not, in consequence, doom their children to the premature study of the tables and chronological characters of Egypt.

Fitzosborne.—On a recent visit to Bristol, I was reminded of one of the most melancholy instances of neglected genius, in the sad fate of the unhappy Chatterton. We are told in a description of that city, that

“His life though short was eventful: it commenced as it ended, in misfortune. By the premature loss of his father he was deprived of that careful attention which would probably have conducted his early years through all the difficulties that circum-

and heavenly contemplation of justice and equity, which was never taught them, but on the promising and pleasing thoughts of litigious terms, fat contentions, and flowing fees; others betake them to state affairs, with souls so unprincipled in virtue and true generous breeding, that flattery, and court-shifts, and tyrannous aphorisms appear to them the highest points of wisdom; instilling their barren hearts with a conscientious slavery; if, as I rather think, it be not feigned. Others, lastly, of a more delicious and airy spirit retire themselves (knowing no better) to the enjoyments of ease and luxury, living out their days in feast and jollity; which indeed is the wisest and safest course of all these, unless they were with more integrity undertaken. And these are the errors, and these are the fruits of misspending our prime youth at the schools and universities as we do, either in learning mere words, or such things chiefly as were better unlearned.”—*Milton on Education.*

stances or disposition might oppose to the attainment of knowledge, and by the unpromising aspect of his infant faculties, he was excluded a seminary which might have afforded advantages superior to those he afterwards enjoyed. His father had been succeeded in the school in Pyle-street by a Mr. Love, and to his care Chatterton was committed at the age of five years: but either his faculties were not yet opened, or the waywardness of his genius, which will pursue only such objects as are self-approved, incapacitated him from receiving instruction in the ordinary methods, and he was remanded to his mother as a dull boy, and incapable of improvement."

And this was the youth with whom it was a favourite maxim, that "man was equal to anything, and that everything might be achieved by diligence and abstinence!"

Bertrand.—In that sentence the spirit was breaking forth, which, had it received in early life the culture you require, would have enabled him to triumph over the adverse circumstances into which he was afterwards thrown; his fate might have been widely different, had he been in the school of Pestalozzi, if that also will not fall under your animadversions; for he seems to have directed his pupils to seek their religion in the study of nature.

Fitzosborne.—It was the glory of his system, and the secret of his celebrity, that he pursued a course the very reverse of this; he himself declares, that he made use of the material world to develop the spiritual; the visible for the invisible; by

training children in Love, "God is Love," he led them to see all things in God; and is not this in harmony with Natural Religion, as well as the Christian dispensation, both radiating from the same centre? Love being the most delightful of all our instincts. Then, as regards the comprehensive view preceding the detailed inquiry, the child opens its eyes upon all within the range of its vision—it sees the whole before it examines the parts—it beholds the landscape previous to the individual objects of which it is composed—it views the entire tree before its branches and leaves are inspected.

Bertrand.—But they say the reputation of the Pestalozzian system is on the decline.

Fitzosborne.—It is we who are on the decline, and unable to appreciate it. Men destitute of his spirit, and with only a fragment of his method, may have brought a name, unworthily assumed, into discredit; but so long as Christianity lasts, the name of Pestalozzi will be held in reverence, as the Author of the only Theory of Education in accordance with the Instructions of Him who said, "Suffer little children to come unto me, and forbid them not." There are, however, in this country, some highly respectable establishments, where his spirit to some extent successfully presides: sensible signs have been substituted for verbal descriptions; great improvements upon the old methods have

been introduced ; but that heavenly devotion to the sacredness of his employment, that heart overflowing with love to God and man, that more than parental regard for his pupils, will be rarely found among those who have themselves been necessarily trained under defective systems.

Bertrand.—It seems unaccountable that fame so extended, and acquired so unostentatiously, should not be lasting.

Fitzosborne.—There could scarcely be a more convincing proof of the truth of Pestalozzi's views, than the fact that, when announced, they touched a consenting chord in the hearts of all the reflecting ; and his principles, despite his own repeated failures, have since continued to spread and to reform education even where his name was unknown. What such men as Thomas à Kempis, Baxter, Fenelon, Dr. Henry More, Norris, and others were to adults, Pestalozzi was to children in particular ; like those pillars and ornaments of the Church, he not only led those whom he taught to the "living waters," but drank of them himself. These exalted natures were all distinguished by the simplicity and the purity of their lives, by the absence of all sectarian spirit ; and although known under some peculiar denomination, according to the age in which they lived, in the leading features of their characters and opinions they were

one and the same: they were probably called Mystics by those who could not comprehend them, as Plato is denominated the divine by some, while others in derision speak of his reveries. Pestalozzi, however, so far differed from all of them, that he mixed up with his theory no extravagant or even speculative opinions.

Bertrand.—Did he not profess any particular faith?

Fitzosborne.—The generally received meaning of faith is confined to the belief in miracles, in particular tenets, or in certain interpretations of the Scriptures; but the faith of Pestalozzi, and of those writers I have before alluded to, more particularly implied and manifested a confidence in the fatherly goodness of the Almighty, and that He would impart his Holy Spirit to those who devoutly seek His support. The former are controversialists, deeming it their highest duty to correct the mistakes, real or supposed, of others; and in this enterprise they often make shipwreck of their own better feelings, and show that, whatever may be their creed, their hearts are far from the truth,—affording another proof of the inefficiency of the intellect looking outwardly to the letter rather than inwardly for the spirit, in imitation of those described by Dr. Milner in referring to the early Christians: “Whoever at this day lives in the

same sincere hostility against all sin, and in the exercise of the same charity, patience, and heavenly-mindedness as they did, will undesignedly, yet assuredly, excite, in a similar manner, the displeasure of the rest of mankind."

Bertrand.—Fortunate would it have been if his coadjutors had been able to supply his deficiencies.

Fitzosborne.—Should an individual appear, animated by his beautiful spirit, fully comprehending his views, and possessing adequate power, he will prove to mankind that the rudiments only of the science of education have been hitherto understood or reduced to practice.

Bertrand.—When such a system becomes general, we shall, I trust, see more of the Christian spirit abroad.

Fitzosborne.—The simple habitual worship, the conscious feeling of the Divine presence, and ardent aspiration after goodness, will so consecrate every movement, individual and collective, that the achievements of all past ages would sink into comparative insignificance; for the religious principles thus developed, will prove a compendious system of substantial and elegant education, excelling in every respect all others, and would supersede the necessity of laboured treatises upon various subjects, by becoming in itself a substitute for some, and rendering the mind a better recipient for others. Lord

Chesterfield's Letters, and tomes of regulations as to manners, to those early accustomed to the contemplation of the graceful and the beautiful in their most perfect forms, would be useless: pernicious they could not be, to minds capable at a glance of detecting their spurious and artificial character. Fed by a heavenly stream, the lamp of genius would burn with a brighter and always with a purer flame; not only would the arts and sciences, with all that adds real embellishment to life, be studied with more perseverance and ardour for moral ends, but the faculties would be so pure and unclouded, so unimpeded by prejudice or animal passion, that perception would be more vivid, the memory more retentive, and all the powers of the mind invigorated, and its acquisitions consecrated to the highest objects; the imagination well regulated, and exalted far beyond the reach of earth-born jealousies and petty ambition, would be upheld by that pure principle of Love, which would be felt as the beginning and the end of our being.

Bertrand.—Why, you are as much of an enthusiast as ever.

Fitzosborne.—Before, however, such an education can become general, there is a Preliminary required. But enough for to-day; in our walk through Richmond Park to-morrow, this Preliminary shall be considered.

CHAPTER IV.

"O England! model to thy inward greatness,
Like little body with a mighty heart,
What might'st thou do, that honour would thee do,
Were all thy children kind and natural!
But see thy fault!" SHAKESPEARE.

As I opened my chamber window on the following morning, Charles was crossing the lawn with a book in his hand: he looked up and requested me to join him speedily. "It was long," said he, "before I could sleep last night, so much did your system of education take possession of my thoughts. I am convinced that it must work the most important and beneficial changes; but I have found among your books one which bears directly on the subject, so pray descend and come to me in the flower-garden." It was not long before we were seated together in the hermitage.

Bertrand.—It is a page in Pestalozzi's Letters to which I must call your attention—

"Among the passages of the Sacred Volume which throw most light on the state which is best fitted for the reception of Christian truth, I have always considered as one of the most illustrative, these words of the Saviour: 'Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.' What can there be in a 'little child' deserving to be compared with a state of readiness for

the Christian faith? It cannot be an effort of morality, or an attempt at high perfection, for the infant is incapable of any; it cannot be any degree of knowledge or intellectual refinement, for the infant is a stranger to both. What, then, can it be, except that feeling of love and confidence, of which the mother is for a time the first and only object? That feeling is analogous in its nature and agency to the state of mind described by the name of faith. It does not rest on a conviction of the understanding; but it is more convincing than any syllogism could have been. Not being founded on it, it cannot be injured by reasoning; it has to do with the heart only; it is prior to the development of all other faculties. If we ask for its origin, we can only say that it is instinctive; or if we mean to resolve an unmeaning expression into the truth, it is a gift of Him who has called into life all the hosts of the creation—in whom ‘we live, and move, and have our being.’”

And yet it is for the syllogism that sectarian controversy prevails, and from which Love (God) withdraws, because it has been said, “Him that is weak in the faith receive ye, but not to doubtful disputation.” Perhaps as much has been written to convince the understanding as ever will be, and it is to be hoped that contests regarding the Letter are about to terminate.

Fitzosborne.—Wherever I find antipathy to others on account of their opinions, I cannot recognise Christianity: the dislike of others in consequence of their opinions, generally exceeds the love for them as Christians or as men.

Bertrand.—It has been justly remarked by some one that we must learn to tolerate intolerance.

Fitzosborne.—Let us shut out the world and its disputes ; and since you have given me a passage from your book, allow me to read one out of mine, which is often my early morning companion.

“ There are two wings by which a man soars above the world—Sincerity and Purity ; the former regards the intention, the latter the affections ; that aspires and aims at a likeness to God ; this makes us really like him. We should find no difficulty in any good action, were but our minds free from all intemperate passion and desire. And this perfection of freedom we should not fail to attain, did we in all our designs and undertakings propose no other ends than obedience to the will of God, and promoting the good of our neighbour.* Were but our minds thus fixed, and our intentions regulated, everything would strangely contribute to our edification. We should study the volume of nature with profit, and every line in that book would tend to our instruction. The very

* With what force and beauty is this sentiment expressed and illustrated in the following passage! “ In the whole business of man’s redemption, wonderful in all its parts, in its beginning, its progress, and completion, the most wonderful part of all is the character of Christ ; a character not exempt from those feelings of the soul and infirmities of the body which render man obnoxious to temptation, but in which the two principles of piety to God and good will to man maintained such an ascendancy over all the rest, that they might seem by themselves to make the whole. This character, in which piety and benevolence, upon all occasions,

smallest, and, in common esteem, most despicable creature would represent, as in a glass, the goodness of God to us. And the reason why these things are seen with so useless speculation, is because our minds are not rightly disposed to draw those profitable and practical inferences, which very naturally result from them. For, as colours appear to our minds as they are painted in the eye, so the judgment men make of all outward objects depends upon the condition of the mind; and we argue and pronounce of them differently, as we happen to be differently affected beforehand.

If there be such a thing as true pleasure in the world, the pure in heart enjoy it.”*

Bertrand.—Could we realise these feelings, your garden would become a paradise.

Fitzosborne.—Upon the same principle as the fields and common lands may be converted into a paradise, by striving to improve the “condition of the mind.”

and in all circumstances, overpowered all the inferior passions, is more incomprehensible to the natural reason of the carnal man than the deepest mysteries; more improbable than the greatest miracles; of all the particulars of the Gospel history, the most trying to the evil heart of unbelief; the very last thing, I am persuaded, that a ripened faith receives; but of all things the most important and the most necessary to be well understood and firmly believed,—the most efficacious for the softening of the sinner's heart, for quelling the pride of human wisdom, and for bringing every thought and imagination of the soul into subjection to the righteousness of God.”—BISHOP HORSLEY.

* Thomas à Kempis.

“ Love refines
The thoughts, the heart enlarges, hath his seat
In reason, and is judicious ; is the scale
By which to heavenly love thou mayst ascend.”

MILTON.

Bertrand. — “ Still harping upon love.”

Fitzosborne. — Because there is not an error more fatal to all improvement than that which supposes that persevering and effectual moral power and happiness can be acquired by exploring the external world alone. I recollect a passage from Baxter somewhat to our purpose : “ He that hath made love the great command, doth tell us that love is the great conception of his own essence, the spring of that command ; and that this commanded imperfect love, doth tend to perfect heavenly love, even to our communion with essential infinite love.” Observe that bee, with what unerring judgment it selects the appropriate flower, and extracts the honey : though emerging from its pupa state perhaps but yesterday, it comes forth with all its instincts perfect : so in man, may there not be moral instincts, intuitive feelings, lying dormant for a time, but which, when once awakened, instantly produce a foretaste of happiness, and first regulating the passions, renders them fit instruments to guide the intellect in the search of knowledge, not as the end of our being, for that we should “ know even as we are known,”

but as means to be employed and dedicated to that end.*

Bertrand.—The bell announces breakfast, just as I was about to ask for your Preliminary.

Fitzosborne.—That we will reserve for the park.

Bertrand.— This mysterious reluctance to commence heightens curiosity ; will it involve some protracted discussion ?—Your servant approaches with a letter.

Fitzosborne.—I must enter upon the Preliminary with caution and sobriety, or you will think me inclined to plunge again into controversy ; for I must confess it is a subject which I cannot at all times contemplate with sufficient calmness. This handwriting, it is Hampden's ! I wrote him a long letter in reference to the *transcendental*, and invited him, should he come to London, to visit this neighbourhood. He writes me from town, and says that he is there upon urgent business, and will come down and spend to-morrow with us, and only to-morrow, as he must return to Suffolk on the following day. He adds : " I have looked into some of the authors you mention, at a library of old books at a clergyman's in an adjoining parish

* " Nemo est expers cœlestium beneficiorum : nemo est, ad quem aliquid manaverit non ex illo benignissimo fonte."—
SENECA.

to my own: I am no convert to your views, but more of this anon."

Bertrand.—I shall expect a battle royal between you, and, as formerly, I must interpose, should the contest become too animated.

As we entered the park after breakfast, Charles observed, "Now that we have reached our destination, the grand secret will be disclosed."

Fitzosborne.—From the eminence a little beyond Lady Stewart's, there is a beautiful view of the Thames, Kingston, and Hampton Court Park,—there will I open my budget.

Bertrand.—The deer gaze upon us as objects of dread, and are bounding away.

Fitzosborne.—They know as well as the students of Cuvier that we belong to the carnivorous tribes; but the disciples of Pythagoras could scarcely allay their fears while the park-keeper carries his gun: it is not very flattering to humanity that birds and animals fly our approach. We are now on the height whence you can perceive one of the objects seen from the banks of the river the other evening, the old tower of Kingston Church.

Bertrand.—Hampton Court calls to mind the aspiring Wolsey, he whose whole life was a more weary and dangerous pilgrimage than that of the most devout worshipper at the shrine of Becket; the melancholy spectacle of fallen greatness and of

the instability of human grandeur, which his history presents, is one of the most useful beacons on that "sea of troubles," where for so many ages men "have ventured like little wanton boys to swim on bladders."

Fitzosborne.—With his unhappy end, let us remember his parting words—

"Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies."

If it will not impair your dignity to recline upon the grass, here will we sit awhile.

Bertrand.—Now have I some hope that the secret will transpire.

Fitzosborne.—It was the daughter of the monarch to whom the cardinal presented that magnificent palace and domain, who desired Roger Ascham to write a Treatise on Education, and in obedience to the command of his sovereign and former pupil, he published his "Scholemaister," from which I shall take my text: in that celebrated performance he pronounced a most caustic censure upon the age in which he lived; when we recollect that this work was published in 1540, and that the reproof is equally applicable to our own times, is it not sufficient to make us despair of any practical reform in education?

Bertrand.—Let me hear this text.

Fitzosborne.—

“Ye do give ten crowns to him who traineth thy horses and dogs, and ye do scruple to give one crown to him who traineth thy child. God who is in heaven laughs you to scorn: He grants you tame and tractable horses, while ye have wild and ungovernable children.”

Bertrand.—Truly the educator is but ill requited; and your Preliminary, I presume, is that he should be amply rewarded.

Fitzosborne.—Eloquent and profound Treatises on education have been written, and have remained, and will remain, a dead letter, until that profession, second to none in real and intrinsic importance, is not only well remunerated, but takes its legitimate station in the ranks of Society.*

Bertrand.—Where would you place it?

Fitzosborne.—Above all the others, without a single exception.

Bertrand.—Not above the Church?†

* “How can a man whose employment scarcely maintains him, think of anything worthy or generous? How is he to inspire his pupils with sentiments which his pinching circumstances will not suffer to rise in his mind? Ever anxious concerning his private economy, ever in dread of bankruptcy and poverty, how should he apply a due attention to what is sufficient alone to engage the whole man, with the abilities of an angel, and undisturbed by every other solicitude?”—CRITTO, *Essays on various Subjects*.

† “I take schoolmasters to have a more powerful influence upon the spirits of men than preachers themselves, for

Fitzosborne.—Either it should be indented with the clerical profession and deemed the most sacred and imperative of the minister's duties, or rank before it. Is the preaching to adults of the same efficacy as the training of youth? are superior abilities and exemplary conduct less useful and influential in the former than in the latter?*

Bertrand.—Some of the clergy have quite enough occupation already, according to your own account.

Fitzosborne. — Such conscientious ministers would find their labours diminished, and far more agreeable; and if not so in the first instance, their incomes should be largely increased to enable them to procure competent aid.†

as much as they have to deal with younger and tenderer minds, and, consequently, having the advantage of making the first and deepest impression upon them.”—DR. SOUTH.

* “Amongst the usual causes of moral improvement, education hath ever been considered by the judicious and the discerning as of the *very first importance*.”—REV. N. T. HOLLINGSWORTH.

“The force of education is so great, that we may mould the minds and manners of the young into what shape we please, and give the impressions of such habits as ever afterwards remain.”—BISHOP ATTERBURY.

† In Scotland, the minister is the personal friend and adviser, even in secular affairs, of his flock, and is aided by the elders and deacons of the congregation. The Pastoral Aid Society appears to contemplate for the clergyman

Bertrand.—"Just as the twig is bent, the tree's inclined—"

Fitzosborne.—. . . is one of those maxims universally assented to, and almost as universally denied in practice. To those who from the nature of their duties vainly attempt, with few exceptions, to alter the inclination of the full-grown tree, an ample revenue, however inequitably distributed, is assigned; but those whose province is favourable to success, who can bend the pliant twig, and promote the healthful and luxuriant growth, are held in no estimation, and obtain a bare subsistence.

Bertrand.—But unless the teacher is governed by higher motives, he will rarely succeed in his arduous undertaking.

Fitzosborne.—When it is remembered that he has to stand in the relation of parent to all the children, his duties are indeed arduous, and no less grateful; but upon what ground are we to expect that this neglected class is to exhibit a more disinterested and exalted virtue than the

similar assistance, which might be enlarged and directed with great advantage to the improvement of the schools.

"It is by no means sufficient," says Dean Collet, in his Epistle to Lilye, "that I have instituted this school, unless I likewise take all possible care to nurture it in good letters and Christian manners, and bring it on to some useful maturity and perfection."

rest of mankind? When lawyers and physicians, contented with the pleasure which the exercise of benevolence affords, give advice without a fee, we may look forward to the time when such beneficence shall descend to those whose feelings have been less refined, and whose minds have been less expanded by superior education; but to suppose that such individuals, struggling to support their families, and with all their efforts often compelled to endure great privations, can take the lead in gratuitous exertion, is most unreasonable. Nevertheless, I have seen teachers of Infant Schools, who, with a scanty pittance, have laboured with such affectionate zeal throughout the day, that when night came, they have sunk exhausted, complaining less of their miserable salary than of the absence of all sympathy and kind encouragement from those whose duty it was to bear testimony to their virtues and to their success. Sustained, however, by a consciousness of the good they were effecting, the love of the children, and of an approving conscience, in spite of this cold indifference, they have cheerfully persevered.

Bertrand.—Then why substitute inferior motives?*

* “Our Saviour tells us that if we would enter into the kingdom of heaven, we must become as little children. It is thus that among children, and from them, and by becom-

Fitzosborne.—So far from supplanting, I would cherish the higher motives, by securing their possessors against want, and the necessity of relinquishing their avocations. There have been numerous instances of boys who were selected for their great abilities, and trained as teachers, abandoning the profession very early upon discovering some more profitable use for their acquirements ; and while so much folly and injustice prevails in regard to the just claims of teachers, it will be an idle speculation to perfect plans of education, or to hope for any general improvement.

Bertrand.—To watch the dawning of the infant mind has long been a favourite theme with the poets.

Fitzosborne.—And to aid the first feeble efforts of childhood, when innocence and love are in their purest state, affords, independent of the reciprocal

ing as one of them, we are to learn those simple doctrines of nature and truth, innate in them, or which readily occur to their minds, as yet unbiassed by authority, prejudice, or custom. It is in this school of nature and truth, pointed out by the Son of God, himself God, that I seek for knowledge. It is among the children and youth of the schools, not among their masters, sometimes as prejudiced, bigoted, and perverse as their scholars are ingenuous, ingenious, and tractable,—it is in this book, I have said, that I acquired what I know ; and it is in this book I have recommended you to study—*a school full of children.*”—MR. EDGEWORTH'S *Letter to Dr. Bell.*

regard which such an intercourse produces, the most exquisite delight, and this seems to be in accordance with the benign dispensations of the Deity, who to the performance of our greatest duties annexes the greatest pleasures; and surely no duty is more necessary and important, than that which requires each generation to well train and lead forth its young successor; that that which ought to yield the highest gratification is now a drudgery, only proves that, of education, properly so called, we are still most lamentably ignorant.

Bertrand.—The artificial state of society will still present obstacles to the skilful teacher.

Fitzosborne.—That consideration only proves the necessity for greater abilities and attention. To educate a servant so that he shall be contented and diligent in his situation, and resist its peculiar temptations, demands more skill than to train the child of richer parents, who can be more easily guarded from external influences, and who will have no reason to be dissatisfied with his condition.

Bertrand.—You seem determined to exalt the character of the teacher: whether society can be induced to consider the Preliminary, and give him that just remuneration and lofty station you claim for him, is to be doubted.

Fitzosborne.—I cannot conceive it possible for

any reflecting person to point out an office more dignified and holy than that which belongs to the Educator; this, properly filled, would soon render other professions less necessary. When Plato was asked how it could be ascertained whether a town was well governed, he replied, "By inquiring whether physicians and judges were necessary;" substitute "educated" for "governed," and the reply may remain.*

Bertrand.—To form an Educator to correspond with your standard seems to require a combination of accomplishments so rare that it will be extremely difficult, if not impossible, to find.

Fitzosborne.—And for that reason we hold out the most paltry inducements, and affect to look down upon a profession of unparalleled importance

* "Generally subjects are, and will be, such as schoolmasters breed them; so that I look upon an able, well-principled schoolmaster as one of the most meritorious subjects in any prince's dominions that can be, and every such school, under such a master, as a seminary of loyalty, and a nursery of allegiance."—SOUTH.

"But when Numa expired, the great end and aim of his government, which was that Rome should continue in peace and amity, immediately perished with him: and thus one of the finest and justest constitutions in the world was not able to subsist for any (even the least) considerable time, because it wanted that cement in which it should have kept all firm together—that is, a good education of youth."—PLUTARCH.

to the temporal and eternal interests of man. Certainly, the Educator should bring to his employment endowments of no common order. To a knowledge of human nature, he should unite general information, piety, and great benevolence. The apathy of the public in general upon this all-important subject is much to be deplored, nor is there one party regarding it with adequate interest. Political changes without previous elevation of character among the people, may well be viewed with apprehension ; and although such changes appear to be inevitable, small is the number of those inclined to prepare for them by means which would at least diminish their peril, if not render them an unmixed good.*

* "From the late improvements in trade and wages, whereby the temptations arising from want are, of course, less urgent, public crime, extensive even as it is at this moment, is, no doubt, less apparent than it otherwise would have been : but let a depressed state of commerce follow, and from what we know of the fermentation and present reckless state of society, fearful may be the results. It is an important, we might almost say it is a solemn question,—Have the mass of the working population in this country received sufficient religious or moral training to regulate them, in the event of a famine or extreme stagnation of trade ? Let the Legislature look to this, and answer the question."—*Moral Training*, by DAVID STOW.

"Amidst all the shocks and revolutions of empire and opinion, a good system of public instruction would serve as a common insurance of this realm. And if it occupied the

CHAPTER V.

“ Religion ! the sole voucher man is man ;
Supporter sole of man above himself :
Ev’n in this night of frailty, change, and death,
She gives the soul a soul that acts a god.”—YOUNG.

WE had just comenced breakfast when Hampden arrived : he was surprised to see Bertrand, who he thought was still on the Continent. He came early in order to take a drive to Hampton Court, as I had proposed. We had no sooner risen from the table and strolled into the garden, when Hampden, having previously manifested some impatience to begin, by throwing out remarks which elicited replies bearing upon the anticipated subject, opened upon me as follows :—

Hampden.—Well, Fitzosborne, you do indeed

attention of governments as much as the incitements to avarice and the ambition of false glory, we might, to use a metaphor, admire the future prospect of Astræa descending from heaven, and reviving the reign of innocence and concord among men. Hitherto the earth can only be examined as a vast theatre of depopulation and waste ; it is surely time to contemplate the dawnings of reason, happiness, and humanity, rising from among the ruins of a world, which still reeks with the blood of its people, civilised as well as savage.”—YORK.

surprise me ; after the long period you had devoted to the advocacy of truths derived from the unerring conclusions of observation and experience, that you should, for notions purely speculative, abandon a course so fruitful in all useful discoveries.

Fitzosborne.—To stop on the road for a safer and more certain guide, is not abandoning the course.*

Hampden.—What guide can be equal to fact and experiment ?

Fitzosborne.—That which directs us to fact and experiment.

Hampden.—Of that overwhelming and mysterious Power which regulates the minutest atom, and

* “ It is the God of Nature who is also the God of Revelation ; and the God of Providence who is the God of Grace. God has not revealed Himself by one method exclusively, but by many ; and God does not work in one domain exclusively, but in all. And, therefore, we must have an eye for all His revelations of Himself, and our total impression of His character must be collected and compounded from them all. Each is imperfect, taken by itself, but each contributes something to the grand and perfect whole. Let the man of observation, and the man of experiment, and the man of science, and the man of history, and the man of the Bible, admire, each one in his particular sphere, the marvellous revelations of Divine power, and wisdom, and goodness : but let the man of large devoutness, standing in the centre of a sphere which circumscribes them all, trace up by faith, wherever sight may fail him, all these several rays of glory into that stupendous Being who is power, and wisdom, and goodness, all in one.”—GRIFFITH’S *Spiritual Life*.

hurls into space unnumbered worlds, alas! what can we know?

Bertrand.—Much, if we sincerely desire it.

Hampden.—But where, if not in the works of the creation?

Bertrand.—Within you is the Kingdom of God, if you will endeavour to realise it.

Hampden.—Does it not look like presumption in any one to suppose that he is the favoured one of Heaven, and knows more of the supernatural than the rest of mankind?

Bertrand.—Yet you consider that you know more of the formation of character and the influence of circumstances than the great majority in society.

Hampden.—Simply because I have studied the subject, and they have not.

Fitzosborne.—You have adopted that process in your inquiry which you deemed essential to a satisfactory result: now, a knowledge of spiritual things requires also the observance of its peculiar process before it can be understood.

Hampden.—Is not the intellect the noblest gift of God,—that which raises man above all the animal creation? What can he do more than improve it by exercise?

Fitzosborne.—What avails the improvement of the intellect, without its moral use? The student

who in retirement from morning to night regales himself with the finest productions of ancient Greece and Rome, and with the most approved models in modern literature ; who derives his chief amusement from refined and elegant speculations in philology, without a single effort to impart, deserves no higher rank than the bacchanalian who spends most of his time in the cellar : the former is equally selfish, and less useful, since his conduct offers no beacon as a warning for others.*

“ There is some soul of goodness in things evil,
 Would men observingly distil it out ;
 For our bad neighbour makes us early stirrers,
 Which is both healthful and good husbandry :
 Besides, they are our outward consciences,
 And preachers to us all.” †

Hampden.—But what was the process you referred to ?

Fitzosborne.—Meditation upon the attributes of the Deity, and a fervent desire for the assistance of God in our endeavours to imitate them, as far as our earthly condition will permit.

Hampden.—Of old it was said, “ Ille honorat Deum optime, qui facit mentem suam similem Deo,

* “ Gaudeo aliquid discere, ut doceam ; nec me ulla res delectabit, licit eximia sit et salutaris, quam mihi uni sciturus sum.”—SENECA.

† Shakspeare, *King Henry V.*

quantum potest fieri;" and we want no supernatural communication to tell us that the more the virtues are strengthened by exercise, the happier we shall be.

Fitzosborne.—But we want a Spirit that shall keep alive our holy desires and aspirations amid the solicitation of the appetites, the conflict of the passions, and worldly temptations, by which we are surrounded. I may retort upon you from Seneca, "Nemo vir bonus est sine Deo."

Hampden.—Do you possess that spirit?

Fitzosborne.—If I did, my conduct would be more sustained and consistent; it is something, however, gained, and I am thankful to have been brought to the renewed consciousness of the want of it.

Hampden.—Then why have not the evangelical party accomplished more? If they are guided by a purer spirit, why have they not denounced the unchristian character of many of our institutions—the impediments which they present to individual improvement—the evils of competition, with its frightful catalogue of miseries and crimes;—if this spiritual guidance is really so superior, why have they not been led to the discovery of the true principle of society, or hailed it when announced by others?*

* "When Christians should have been making common cause against the world, selfishness is calling on its followers to arm, and turning each section of the Church into a battle-

Bertrand.—Their attention has been latterly occupied in the spread of religion and education throughout the world; and even in Africa and the West Indies, Infant and other schools have sprung up; but the limited good which their own country exhibits, compared with the efforts that have been made, begins to attract their notice.

Hampden.—So, then, the inductive methods are to be rejected, that true philosophy by which the great Lord Bacon achieved so much, and by which his faithful followers achieved still more; that undeviating path trod by the immortal Newton is to be forsaken! and for what? for vague conjecture in the endless mazes of wild imagination.

mented fortress frowning defiance on all the rest: it is blind to the fact that God, meanwhile, is employing them all, and smiling upon them all; or, if compelled to behold it, eyeing it askance with a feeling which prevents it from rejoicing in their joy. When the Church should have been spending its energies for the good of man, devoting its passions, like so much consecrated fuel, for offering up the great sacrifice of love, which God is waiting to receive, it is wasting its feelings in the fire of unholy contention, till that fire has almost become its native element. And thus Christianity is made to present to the eye of an indiscriminating world, the unamiable and paradoxical spectacle of a system which has the power of attracting all classes to itself, but of repelling them all from each other; forgetting that in the former they see Christianity triumphing over selfishness, and in the latter selfishness defeating Christianity.”—*Mammon*.

Fitzosborne.—I appeal to you, Hampden, upon your own grounds; and I ask you to adopt the inductive and experimental course in this matter.

Hampden.—How is that possible? You not only wish to carry me beyond the substantial base of the material world, where alone experiment can be made, but you desire me to hold in light estimation the intellect by which alone experiment can be essayed.

Fitzosborne.—I wish to withdraw you from neither, but to place both under a guidance which would add immeasurably to their utility and importance: you contend for fact and experiment, and when I ask you to try the experiment, you condemn the theory, without applying the only test that can enable you to decide correctly. Suppose a person in a vapour-bath so constructed as to be particularly restorative to health, assuring you of its salutary qualities; you give him no credit for his assertions, because you consider the theory unsound; he replies that he will not attempt to convince you, but entreats you to try it yourself: your refusal is not very Baconian.

Hampden.—The cases are not parallel; the one can be reduced to practice, not so the other.

Fitzosborne.—They are precisely alike in their essentials, a mere desire to make the experiment being all-sufficient in both: the only difference is,

that in one case the individual must yield himself up to the experiment, and in his own person feel and exhibit the result.

Hampden.—So far experiment ; but how is the inductive process involved in this ?

Fitzosborne.—Because we have abundant testimony that those who have devoutly sought this aid have always found it.

Hampden.—Do you think that the attention of mankind should be directed to this subject, rather than to improved Institutions ?*

* “ The ancient legislators understood the power of legislation, but no modern Government seems to have perceived that men are as clay in the potter’s hands. There are, and always will be, innate and unalterable differences of individual character ; but national character is formed by national institutions and circumstances, and is whatever those circumstances may make it—Japanese or Tupinamban, Algerine or English. Till Governments avail themselves of this principle in its full extent, and give it its best direction, the science of policy will be incomplete.”—SOUTHEY.

“ No one denies that the moral and political characters of men are in a great measure formed by the institutions under which they live.”—PROFESSOR SEDGWICK’S *Discourse on the Studies of the University*.

In this discourse there is also a passage adding another reason for the opinion expressed in page 34 respecting the more fervent Christians who have written on religious duties:—“The single-minded writers of the New Testament, having their souls filled with other truths, thought little of the laws of nature ; but they tell us of the immutable perfections of our Heavenly Father, and describe Him as a Being ‘in whom is no variableness or shadow of turning.’”

Fitzosborne.—Improved education would be the necessary consequence of such attention, and the rising generation would in due time be better qualified to legislate than the present ; indeed, this should seem to be the safest and most practicable reform that can be contemplated.*

* “ We are engaged in a mighty cause—the cause of educational reform—that greatest of all reforms, upon which must repose every other ; for, clothe it with what name they may, give it what outward appearance they choose, whether it be the institution of this time or of another, of this good or of that, unless constitutions be based upon the intelligence and moral character of a people, they are but phantoms of a day, buildings upon the sand, washed away by the first flood, or crumbling to pieces in the first blast. Raise up the minds of a people first, and then you may build upon that foundation what edifice you choose. What are they afraid of, in giving education ? What is their apprehension ? That the people become too enlightened ? Too enlightened for what ? Not for the people ; the people do not suffer by their own enlightenment. Show me the workman that works ill by putting his mind as well as his hand into his work : show me the operative that is worse for learning ; and by learning I mean not merely reading and writing, but the spirit of instruction and education. Where is the operative that fails in his duty because of learning these things ? In France, in 1834, they organised a complete society and system of national education. In Italy you see education extending, even the Pope’s States not excepted, upon a liberal scale and a national system. By the latest information from Switzerland, we find national education made compulsory in the republican cantons of that country ; and we have found those poor states giving four times as much for the people’s instruction

Hampden.—To say nothing of the spirituality for which you contend, to which of the political parties do you look for assistance in education? The Tories never admit the existence of abuses until the cry for reform has become too general and too loud to be resisted, and then the sincerity

as the amount of any other charge upon the state, thus putting a right value upon education. Prussia, you know from Mrs. Austin's translation of Cousin's work, has also been active in the cause of national education; but they have made great advances even since the publication of that work, as later works show. In Germany they have made great strides; Bavaria is still more educated than Prussia; Denmark has a similar system; even Russia is moving in this great march; and in Belgium a national law of education was passed but the other day in their new Chambers. In America, there is not one state but has its provision for the education of its own people, sanctioned by its own separate legislature. Great Britain is the only country in the civilised world which has not a national system of education. Then, gentlemen, let me entreat you, as you value your own interests, as you value the interests of the generation that is fast rising around you, put your hands earnestly to the work. Remember the words of Scripture, 'He who putteth his hand to the plough, and holdeth it back, is not worthy of the kingdom of heaven.' I know not how to separate education from religion: it is a part of that holy faith which we profess, to enlighten the ignorant, and in doing so, we do that which most benefits our kind. The friend of education extends its influence to future generations, and if the present is passing away from him, he at least makes sure of those which are coming after it."—*Speech of THOMAS WYSE, Esq., M.P., at the dinner given at Manchester to James Simpson, Esq.*

of their avowed intentions to repair is doubted ; among their antagonists are some leading and superior minds devoted to the subject, but there are in that party too many enamoured of emulation in colleges and competition in commerce, too anxious that the empire should monopolise the spinning and tinkering for all the nations of the earth, to harmonise with your views ; with regard to the disunited Radicals, each has some favourite plan by which his whole attention is absorbed.

Fitzosborne.—I wish not to be identified with any party, but from among all, individuals are to be found who will give an impartial hearing, and others who are strongly impressed with the necessity of reform in education ; besides several unconnected with party, who have already distinguished themselves by instituting practical improvements, there are those who have arrested public attention by able and eloquent lectures : in this way, the Rev. Dr. Bryce, of Belfast, has aided the cause much, as well as Mr. James Simpson : the latter, to great practical experience adds a fluency and felicity of language, and above all, he is urged on by an ardent benevolence, which renders his services highly valuable. His last work on the Philosophy of Education is an admirable production, written in a popular and interesting style. Mr. Thomas Wyse, the member for

Waterford, has entitled himself to the gratitude of his country, by the unwearied assiduity with which, as an able chairman of the committee appointed chiefly through his own exertions, he has collected a mass of important evidence ; for his able and eloquent advocacy of the cause upon numerous occasions in the Senate and elsewhere ; and recently by an elaborate work of great erudition upon the science of education, in which the subject is considered, not only with reference to its universal principles, but also as applicable to the immediate condition and necessities of the country.*

* " If religious and moral teaching could be strictly confined to the generalities of Christianity, no difficulty could be apprehended, even where various sects of Christians were assembled together, from the general perusal of the Scriptures ; but where this is impracticable, there is no alternative but to separate the different persuasions, or to leave the reading of the Scriptures to separate, or out of school hours, under the direction of the pastors of the respective communions. Each of these expedients has been adopted, according to the temper of the people, or the peculiarities of the case, in different countries. To class our national schools under partial designations of Protestant, and Catholic, and Presbyterian, is a contradiction. By becoming sectarian, they cease to be national : by thus parcelling out our people in lots, by thus keeping them ' Parques,' in their respective pasturages, we recognise a sort of inherent incompatibility ; we tell the child that it is in his nature and in his duty to live apart and hostile : we grow Protestants and we grow Catholics for future conflicts : and lest, if confided to their own untutored feelings, they

Hampden.—But how are the different sects to be accommodated in a plan of national education?

should seek in religion only that in which all agree, we take care to point their attention to that in which each differs. We convert into a law of hate what Heaven gave us as a law of love, and degrade seminaries for the universal mind of the country into rival garrisons for a faction. Half our animosities arise from ignorance of each other: we imagine everything evil, for we are not allowed, either by our passions or by those of others, to discover what is really good. 'We hate,' as Schiller says, 'until we love.' The moment we come into contact, these phantasms disappear."—WYSE *on Education Reform.*

"But there still remains the conclusion, the perfecting of this moral development. It is necessary that these feelings of 'Order,' 'Justice,' 'Generosity,'—this elevation and extension of the sympathetic affections,—this sense of the 'Noble,' and 'Pure,' and 'Beautiful,' in morals, should receive its highest character from the feeling of 'Religion.' These may do much: they may prepare, they may dispose; but it is only by this last that a really wholesome and steady direction can be impressed upon the will. The individual will of man is subject to his individual fluctuations and errors. The most perfect means of securing it from either is the placing it in true harmony with the universal and eternal will of God. This is the rule of duty,—these the means by which he is to aim at that final perfection, which we have already seen is the true end of all education, of all existence. This it is by means of which he can declare himself undauntedly, with a full sense of all its obligations, of all its difficulties, for truth and virtue. This it is which truly vivifies the heart, which dignifies the intellect, which elevates the simple desire of moral good, the simple aspiration towards its attainment, to a profound and inflexible resolution, to the full height of true morality. This it is which establishes a real unity between all our duties, which

Fitzosborne.—By separating the religious instruction from the secular.*

Bertrand.—Here he will be opposed, since the evidence given before the Committee in favour of such a measure has already excited alarm.

Fitzosborne.—Lately I had an opportunity of hearing the sentiments of several divines on this subject, at a meeting where no adverse argument would be listened to : one reverend divine stated the opinions of the witness to whose evidence you allude, very fairly ; but in a lengthened speech against the measure he pointed out no course by which the difficulty was to be overcome. To

renders nothing indifferent, nothing distant ; and, from the first step in the path, conducts unceasingly to the point where life itself seems a natural inspiration of the conjoined influences of intellect, morality, and religion.”—*WYSE on Education Reform.*

* “ The department, then, of the teacher of religion under a wiser system of education is obvious ; and it is the highest as well as the holiest behest of mortal man. When the secular teacher has, to the extent of his own attainments, read to his pupils from the Book of God’s works, and demonstrated the present God in them all—His power in their vastness, His wisdom in their harmonies, His goodness in their adaptation to the happiness of sentient beings—He sends them to their respected pastor, who opens to them the Book of Life, with its good tidings of great joy, its method of salvation, and its beautiful preceptive morality applicable to both worlds ; and with the book of nature also open before him, makes clear the powerful light which the one sheds upon the other.”—*Philosophy of Education*, by JAMES SIMPSON.

argue upon abstract grounds, that religion should be at the foundation and root of every study and employment, is easy enough and indisputable ; but to decide what is practically best for the interests of religion amid hostile creeds, in a complicated state of society, is a more onerous task.

Hampden.—I have seen a portion of the Educational Report. It is impossible to contemplate a divine reading the valuable evidence of Mr. Simpson, with the attention which the reverend gentleman had probably devoted to the Report, without supposing him deeply impressed with the Christian charity and zeal of this intelligent witness, and without concluding that the assistance of an individual of so much activity and experience, in framing a system of national education, would not be most desirable : if those who, seeking the same objects, but differing as to the means of attaining them, were to confer, and endeavour by mutual concession, without compromise of principle, to consolidate a plan, instead of pouring forth arguments where no opportunity is afforded for a reply, and without a single gracious word in approbation of what they could not fail to admire, they would surely manifest a more conciliatory spirit. But no ; points of difference, and not of contact, must be sought, as if the country was not already sufficiently distracted by sectarian and party broils,

but the advocates of *religious* and *moral* education must share in the uproar.* The man who is most competent to teach the arts of reading and writing, and the most skilled in arithmetic, may not be the fittest person to impart religious instruction.

* "Bigotry is another of the forms in which an inordinate self-love delights; the selfishness of the creed. In this capacity, as in the former, its element is to sow division where nothing should be seen but union—among the members of the family of Christ. The great scheme of mercy originated in a love which consented to overlook the enmity and fierce rebellion of its objects; or, rather, which looked on that enmity only to pity and to provide for its removal: but those who profess to have been the objects of that love, will not allow each other the liberty of the slightest conscientious difference, without resenting that difference as a personal and meditated affront; as if the natural enmity of their hearts against God had only changed its direction, and had found its legitimate objects in His people. Under a pretence of zeal for God, bigotry violates the sanctuary of conscience, and creates an inquisition in the midst of the Church. Erecting its own creed into a standard of universal belief, it would fain call down fire from heaven, or kindle a furnace seven times hotter than an ordinary anger would demand, for all who presume to question its infallibility; thus justifying the world in representing the *odium theologicum* as a concentration of all that is fierce, bitter, and destructive in the human heart. The Lord they profess to obey would have them to embrace with a comprehensive affection all who exhibit the least traces of His image; but the strongest traits, the most marked conformity to His likeness, is a very uncertain introduction to their hearts compared with a likeness of creed."—*Mammon*.

Bertrand.—He must be a religious man.

Fitzosborne.—Doubtless ; but the labour alone which is imposed upon him by his other duties, is sufficient to prevent that life and earnestness so necessary in explaining a subject of the first importance, especially to children.

Bertrand.—The lay assistance proposed by the Pastoral Aid Society might be usefully employed for an hour or two in the day at the schools, and they would then feel a stronger interest in recommending to the parents the careful training of their children.

Fitzosborne.—I quite agree with you, and should rejoice in any arrangement that would suspend the contentions of sects, parties, and classes, rivet the attention of the clergy and laity to the most efficacious means of permanently improving the morals and virtue of society, and direct all their energies to a point from which they could harmoniously commence a reform that would benefit all, and rapidly increase the number of its votaries.

Hampden.—I had thought, Fitzosborne, that by this time you would have ceased to calculate upon the possibility of uniting sects and parties ; their animosities seem to increase rather than diminish.*

* It would be well for controversialists to hear what an old divine says upon the subject of Dissent : " But instead of enlarging any further, let me persuade both you and my-

Fitzosborne.—I am persuaded that the time is almost arrived when numbers of different opinions would be anxious to meet upon some neutral ground where there was no contravention to political or sectarian tenets, and a better ground than that of education could not be chosen. What sincere Christian would not be delighted to see the children of the Jews trained up in moral habits, or would hold back in promoting it?

Bertrand.—I recollect a sermon of Alison's, in which he deems the religious instruction of the Church very insufficient for the young.*

self to turn our arguments against Dissenters into hearty prayers to Almighty God in their behalf, that of his infinite mercy and compassion he would open their eyes and undeceive them; that as there is but 'one body and one spirit, one Lord, one faith, one baptism, one God and Father of all,' so he would bring them into that one sheepfold which the one Shepherd has appointed; and instead of hating them because they differ from us, let us love them and pray for them, that they may be one with us. And if we find it impracticable to convince them by arguments, let us endeavour to reclaim them by the holiness and purity of our lives, that they seeing our good works, may be provoked to imitate them, to fall in love with our Church and communion, that both they and we may glorify our Father which is in heaven."—DR. INNES'S *Sermon*, published 1726.

* "The public education of the Church can teach indeed a 'form of sound words,' but it can teach them as a form only. It can furnish the minds of the young with general principles of belief; but it is incapable of furnishing those continued and particular illustrations which alone can bring

Fitzosborne.—Perhaps it may sometimes have an injurious tendency, and create repugnance to religion: a service not long enough for some adults may far exceed that which would be sufficient for children, who require one not only of less duration, but more intelligible to their immature conceptions.*

Hampden.—Such a suggestion would never be assented to, and if you are not more moderate in your desires, you will be considered as much of a visionary as ever.

them home to their imagination and their hearts; and what, I fear, is its worst consequence, it is apt to familiarise the minds of the young too early to conceptions of which their nature is then incapable; and to give to the great truths upon which the happiness of time and of eternity depend, no higher solemnity than that which belongs to a common lesson."—ALISON'S *Sermon on Religious Education*.

* "Abstract lectures, which my schoolmaster at Madras tried for a while, are little attended to, and still less understood, by the children. To reach their minds, and touch their hearts, you must give a visible shape and tangible form to your doctrine. When meritorious conduct is displayed, or crimes perpetrated, and you can thus give a body to your lecture, it is listened to, understood, and felt. My lectures were all of this sort, with the subject under my hands, and before the eyes of all his schoolfellows, assembled on the occasion."—DR. BELL.

"With regard to religion," says Hooker, "it fareth as with other sciences; the first delivery of the elements thereof must, for like considerations, be formed according to the weak and slender capacity of young beginners."

Fitzosborne.—No one who has observed children at church, but must be convinced that it is nothing but mere drilling and fear that keeps the attention alive, and of course without that interest and devotion which it is wished to excite.

Hampden.—You had better confine yourself to the reform of the schools, if you wish to escape the *odium theologicum*.

Fitzosborne.—I have certainly been surprised at the severity and misconstruction of motive, with which proposals for promoting the amusements of the uneducated, in order to gain their sympathy and win them over to better things, have been treated; scarcely is an idle boy to be found in a parish, whose history, if inquired into, will not disclose gross neglect in his training on the part of parents, perhaps still more ignorant and vicious. To urge religion upon such parties in their present state, is useless; and if, for some interested motive, they attend the church, they would understand but little, and that little would be heard with indifference: to follow such individuals to the beer-shop would be absurd, but to aid them in what might be comparatively termed innocent amusements, would at once induce them to regard you with a friendly feeling, and prepare the way for more useful communication.

Bertrand.—But no amusement would be con-

sidered innocent that consumed time uselessly, nor can the end always justify the means.

Fitzosborne.—This would be a most useful, nay, a religious employment on the part of those who were prompted by the higher ulterior aim: to expect to alter long-established and deeply rooted habits in any other way is contrary to nature. That under circumstances apparently the worst, the Deity may, occasionally, awaken the unfortunate suddenly to a sense of their misery, is no justification for the neglect of means which reason, experience, and even religion recommend.

Bertrand.—There is always contagion to be apprehended from contact.

Fitzosborne.—Undoubtedly caution is necessary, but those who wander most in error, whether in conduct or opinion, have the strongest claims upon the solicitude of their fellow-creatures, being most in need of aid, human and Divine: the bad are worse because the good are not better. Disagreeable it must be to mingle with those of uncongenial and depraved habits, and it sometimes happens that our disinclination may arise as much from conventional fastidiousness as from religious principle.

Hampden.—You have no better chance of union now, than when you directed your attention more exclusively to the influence of circumstances ;

you will attach too much importance to philosophy, "spoiled by vain philosophy," for the religious, and too much to spirituality for the scientific; and least of all, expect no voluntary movement from the Church party: in every reform they are dragged on reluctantly.

Fitzosborne.—I am too well convinced by its internal evidence, that the liturgy was composed and the Church Establishment instituted, by men of profound knowledge of human nature and of ardent devotion, to desire anything more than the revival of its ancient spirit, with such omissions and modifications of the forms as would be sanctioned by many of the clergy, and accord with the increased intelligence of the age.

Hampden.—What do you require less than the generality of Dissenters?

Fitzosborne.—That these forms should be modified, not by separation and proceedings of hostility, but by strengthening the spirit of religion both in old and young; where no principle is involved by adherence, this course would be the most efficacious: the opponents of the Church confine their objections chiefly to the incomes of the clergy, while you hear little or no demand for improved discipline and more fervid piety.

Hampden.—It seems to me one of the most extravagant of all speculations to expect that the

bishops should take in hand any reform in education ; look at the state of the great public schools, the same as for centuries past, and without any symptom of approaching amendment. Can they plead ignorance of these defects, when protests against them were placed upon record two hundred years back by those master spirits who, for the age in which they lived, have never been surpassed in the boldness and comprehensiveness of their views?

Fitzosborne.—Since my attention has been turned to the subject of education, I have been astonished to find that so many of the suggestions now brought forward as novelties, were advocated in works of great research and ability, but which sunk into oblivion almost as soon as published, in consequence of the prevailing darkness and apathy. Those important truths, however, which were despised by the prejudiced and dominant party, will soon be taken up by society at large. Milton's prose works, not inferior in vigour and genius to his poetry, and so long unknown, except to the book collector, are now circulating widely ; but I must not allow you to include Archbishop Tillotson in your sweeping censure of the dignitaries of the Church.

Hampden.—He belongs to a distant era.

Fitzosborne.—Would that such an era could revive. That eminent prelate has two admirable

sermons upon the education of children, and it would be well if two or three times in the year they were preached in every parish church in the empire. At the commencement of one I recollect he makes this remark: "It requires great wisdom and industry to advance a considerable estate; much art, and contrivance, and pains to raise a great and regular building; but the greatest and noblest work in the world, and an effect of the greatest prudence and care, is to rear and build up a man, and to form and fashion him to piety, and justice, and temperance, and all kind of honest and worthy actions. Now, the foundations of this great work are to be carefully laid in the tender years of children, that it may rise and grow up with them."

Hampden.—All this is very easily said, but where is the man to be found combining almost all the qualifications of the clergyman, the physician, and the man of science and of general information?*

* Can we read in the prospectus of the "Home and Colonial Infant School Society" the following just description of the requisites, religious, intellectual, moral, and physical, of a teacher, without inquiring, not what pecuniary remuneration he is to receive, but in what estimation he is held, and how high his profession ranks in society?

It is undoubtedly one of the happiest discoveries of modern times, that children are capable of instruction from the earliest age; that you may then hope to mould and

Fitzosborne.—Hear ! hear ! hear !

Bertrand.—Hampden, had you been with us yesterday, you would have heard this Profession lauded so highly that if Fitzosborne's views were

form them according to your desire, as you bend the pliant twig, and train the young plant. But it is equally true that this discovery has been well-nigh marred by an opinion which has almost universally followed, that this early instruction is the most simple and easy thing imaginable ; that because the mind with which the teacher has to deal is uninformed, it is comparatively unimportant how little knowledge, judgment, or insight into character he may himself possess.

“ No opinion can be more mistaken ; and the committee may, without fear of contradiction, assert that few situations in life require so much discretion, so much energy, so much tenderness, so much self-control and love, as a teacher of babes. That to guide and govern an Infant School well calls for wisdom to discern, versatility to modify, firmness to persevere, judgment to decide ; and that no uneducated or undisciplined mind is fitted to encounter the incessant care, the watchful diligence, the unwearied patience necessary to manage young children.”

With great pleasure I quote the following, because it shows that the clergy justly appreciate the consideration and respect due to the profession.

“ It can hardly be expected that any very large addition can be made to the ordinary pay of those who educate the poor. In some cases, the extent of the numbers educated, or the opulence of the neighbourhood, may furnish an adequate compensation ; but, generally speaking, the office, if filled as it ought to be, must be held by some one whom the love of educating the poor, and the hope of doing good, induces to engage in a task which can never be very highly remunerated.

realised you would expect all the world to bow to its supremacy, and humbly resign to its members the most honourable seats.*

Hampden.—It would require an angel from heaven to accomplish all the Archbishop describes.

Fitzosborne.—This angel is often considered the parish drudge, and so ill requited that even our butlers are better paid.†

“Under these circumstances, then, it is of the utmost consequence that the situation should be paid as much as possible by consideration; and the friends of education will do well to use their endeavours that the office be regarded with all possible respect.”—REV. T. V. SHORT, *Rector of Bloomsbury, on National Education.*

* “A parsonage, or *parochial schoolmaster's* house, it may be here observed, affords, in various points of view, the finest opportunities of displaying taste and enjoying happiness, provided the occupant, with Cowley, prefers a small style of living to a great one. ‘A little convenient estate, a little cheerful house, a little company, and a very little feast,’ are the desiderata of this amiable man. The quantity of land added to a parsonage house, or to what we trust will in a short time be a similar description of residence, the *parish schoolmaster's* house, ought not to be less than what will keep a horse and cow, and supply vegetables and fruit for a large family.”—*Encyclopædia of Gardening.*

† “Various our day-schools: here behold we one
Empty and still; the morning duties done.
Soil'd, tattered, worn, and thrown in various heaps,
Appear their books, and there confusion sleeps:
The workmen all are from the Babel fled,
And lost their tools, till the return they dread:

Hampden.—The more reform is attempted without an entire change of system, the more difficulties will there be to encounter; correct principles must be brought into action simultaneously: for instance, how can you hope to reach the factory children forming now so large a portion of your manufacturing population?

Fitzosborne.—It would be quite sufficient to give a superior education to the rest of the community, to ensure a speedy deliverance for them. If we are unable to accomplish all we could wish, we must do all that we can. Schools must be placed under more efficient management.* Edu-

Meantime the master, with his wig awry,
Prepares his books for business by and by:
Now all th' insignia of the monarch laid
Beside him rest, and none stand by afraid;
He, while his troop light-hearted leap and play,
Is all intent on duties of the day;
No more the tyrant stern or judge severe,
He feels the father's and the husband's fear.

Ah! little think the timid, trembling crowd,
That one so wise, so powerful, and so proud,
Should feel himself, and dread the humble ills
Of rent-day charges and the coalman's bills;
That while they mercy from their judge implore,
He fears himself—a knocking at the door;
And feels the burthen as his neighbour states
His humble portion to the parish rates.”—CRABBE.

* To the question—

“Is it not a very common practice in Scotland, that a clergyman begins by being a schoolmaster?”—

cation is the great, the only lever by which we can throw off the enormous errors that now weigh down the energies and dissipate the resources of the country. It is impossible to contemplate youth rising into manhood, under the genial influence of beneficent and judicious training, without foreseeing the prompt removal of injustice from

W. Wright, Esq., Professor of Natural Philosophy at the University of Aberdeen, replies :—

“That is considered by many as one of the most useful parts of our ecclesiastical system. It is a custom not so much known in the South as in the North of Scotland [meaning the whole country to the north of Montrose], many students of divinity who have received university education, hold parish schools for a few years ; a comparatively small number of them remaining in that situation beyond the age of 25 or 30.”

And again :

“Is it not found that the circumstance of their appointment as schoolmasters being considered only temporary, has a tendency to make them look to other avocations and to other studies and pursuits, rather than to those in which they are immediately engaged?”

He replies :

“Their acting as schoolmasters certainly is a mean of their rising in the world, and obtaining better situations ; and I think that their being fresh from ending their own education at college, they are upon the whole well fitted for the instruction of youth. At the same time, it is to be observed, that the temporary nature of the appointment to schools is in a great degree the consequence of the extreme poverty of the living. If you had a larger living, you would have a more permanent schoolmaster. In the southern parts of Scotland a considerable proportion of the schoolmasters have not had an university education, and are consequently in so far inferior to those in the northern parts.”—*Reports on Education, Ireland.*

our institutions, and an improved tone of moral and religious feeling throughout society.*

Hampden.—Notwithstanding all you have said, I still feel the necessity of some political changes before any scholastic improvement sufficiently extensive to effect such objects can be introduced: while measure after measure is defeated by the Upper House, what progress can be made? There is no question that the Lords could at once alter the moral discipline of the public schools, and there ought not to be any doubt, on your part, at least, that the *Spiritual* Lords in particular would be most anxious for such reform.

Bertrand.—It is well, perhaps, that the Lords interpose in the reckless enterprises of some of the Reformers, and afford time for more mature deliberation.

Fitzosborne.—We must not forget to make allowances for the position in which the bishops are placed, how many conflicting interests they have to reconcile, how uncongenial the atmosphere of a political arena for the growth of the spiritual life.

Hampden.—Admirable arguments these for the departure of the bishops from the Upper House!

* See Appendix E.

Fitzosborne.—It is not far better for them to remain there to respond to the call from without, when the public mind is sufficiently advanced?

Hampden.—You admit, then, the transcendental is not to be found where it ought to be, and that Church and State (it would be more correct to call it State and Church), instead of imparting to, are to derive from, the people a virtuous impulse.

Fitzosborne.—I have not said that it dwells with any class, party, or description of men; and it would be great presumption to say with whom it is not; but it manifests itself transiently and obviously with some of every denomination, and more particularly, and perhaps more permanently, among the religious retired characters who “keep the noiseless tenor of their way.”

Hampden.—But what will you, of all others, say to their adherence to the prize in schools and colleges? * They wait, peradventure, for the peo-

* The following appeal to the Bishop of London is from the same poem as the former extracts:—

“ I came not forth to raise an humble name,
Or ask unmeaning sounds of dubious fame;
For who with any judgment now would seek
The vain applauses of an age so weak?
Some truths important I desired t’ unfold,
That genius might the sacred cause uphold;
Then, when success should all my labours greet,
Return rejoicing to my blest retreat.

ple to petition its abolition—till those who are sitting in darkness shall discern that which is not obvious to the children of light! Is it not mon-

Unlike your favourite *Æschylus* ! I live,
 Careless to whom the flattering prize they give,
 If *Sophocles* succeed, or high reward
 To *Blomfield's*² splendid talents they award ;
 Too happy if those talents I engage
 To aid the people and their griefs assuage.
 But say, my lord, on that auspicious day,
 When high in rank you bore the palm away,
 Were all your triumphs o'er the standers by
 Embittered not by disappointment's sigh
 From those who, wasted by laborious toil,
 Debarred from rest, consumed the midnight oil,
 For months, perhaps for years, on honours bent,
 But to whom nature had less genius lent ?
 Or were you, by the joys that swell'd your breast,
 Much too elated to regard the rest ?
 Felt not your heart some kind of inward birth,
 Some faint emotion of superior worth ?
 So faint, indeed, I scarce can find its term,
 An early shooting of ambition's germ ;
 I'm far from meaning sacerdotal pride,
 But yet a something distantly allied ;
 Feeling, as all compeers you soared above,
 Not quite in unison with Christian love.
 If so, these golden medals must impart
 An impulse baneful to the youthful heart ;
 Envy and jealousy in some excite,
 And foster arrogance in learning's spite.

* * * * *

¹ At the Athenian games, in which the tragic poets tried their skill, the youthful *Sophocles* brought his first performance to the theatre. The dignity of the judges caused an extraordinary emulation among the candidates : *Sophocles* gained the prize ; at which *Æschylus* was so much grieved that he could no longer remain at Athens, but retired in anger to Sicily, where he died.

² Dr. *Blomfield*, the present Bishop of London, had several academical honours conferred upon him at Cambridge, and subsequently published a classical edition of the Greek poet *Æschylus*.

strous that the dignitaries of the Church, elevated to high places as spiritual guides to those who rule the destinies of nations, should sanction a principle, the prolific parent of almost all the ills of humanity; one not confined to the most distinguished rank, but imitated and spreading its baneful influence downward, through all the gradations of society; one so diametrically opposed to the benign spirit of Christianity, that it may be truly called the Satanic Principle, filling the world with strife, pride, emulations, abominations, envyings, and wickedness of every description.

Fitzosborne.—Why, Hampden, you are as boisterous as ever.

Hampden.—My wife tells me that I am become a moderate man.

Bertrand.—With some occasional relapses, however; but the presence of a meek spirit, com-

My thoughts you underrate, since all I know
 Came from where neither Cam nor Isis flow.
 But though not heedless of scholastic lore,
 I've studied yet the book of nature more;
 And seen that learning might in love confide,
 Without the smallest particle of pride:
 For do the body's appetites require
 Impulse more strong than natural desire?
 Never in health; and only when the mind
 By injudicious treatment is confined,
 Thwarted and bent in uncongenial course,
 Loses its pleasures and its native force;
 Demands new motives to excite its power,
 To gather knowledge from the passing hour."

bined with an intelligent mind, keeps you in better order at home. But why complain of the bishops upon that question? The prize is as rife and flourishing at the college in Gower Street,* and they cannot be accused of exercising much influence there.

Fitzosborne.—I suspect that it is still more deeply rooted in Lord Brougham's college, although his own attachment to the principle is not so certain as that of the political economists. Desist, therefore, from joining the cry for partial organic changes, endangering the whole fabric; besides, the change at which you glance might prove the worst of all. It is impossible to read the speeches of the bishops without being struck with the mild spirit by which they are characterised, and the salutary check their presence must prove upon the impetuosity of others.†

* See Appendix F.

† "It is in consequence of an education too exclusive and professional, that men the most profound in some departments of learning are less able than others of inferior talent, but of more general acquirement, to recognise universal principles.

"Let any one read the charges of the bishops to the clergy of their respective dioceses during the late war, and they will be found to breathe such a fervent desire for the happiness of man, that the most determined enemy to the Establishment would be constrained to acknowledge the sincerity of their intentions; yet so partial were their views, that they

Hampden.—If that were really the case, the bench is often deserted.

Bertrand.—Were it generally known what use the bishops make of their incomes, inflammatory writers would encounter more difficulty in exciting a prejudice against them; since there would, upon inquiry, be found among them some striking examples of Christian munificence and of exalted piety.

Fitzosborne.—It is totally at variance with your own principles to assail those who, equally with the poorest and the most abandoned, have been influenced and their characters formed under the old system: had they risen superior to the natural consequences of the prize, your arguments against it would be less cogent. These considerations, and

directed and joined the nation in offering up praises and thanksgivings to a God of mercy and of peace for superiority in the art of war; while an impartial observer would perceive, in the composition of two contending armies, an ignorant and deluded multitude, whose condition could not be altered by the issue of the battle, led forth to destroy each other for the imaginary benefit, or to gratify the caprices or the ambition of a few. For delivery from their enemies, *Te Deum* was sung alternately by both nations; while from those who sincerely joined in these acknowledgments of Divine mercy, the real character of the conflict was disguised by the duties they owed, and the love they bore to their own communities, and by the long-settled conviction, that as war had always been a scourge to mankind, so it would always continue.”—MORGAN *on the London University*.

the general amenity of their conduct, should mitigate the severity of your remarks, if not restrain them altogether.

Hampden.—So, then, millions of my fellow-creatures are to endure the proud man's contumely, be trained in crime, exposed to famine and misery, and be slaughtered by thousands, as a fruition of the tree of knowledge, cherished if not planted in our schools and colleges by the vicegerents of God upon earth; and why? because the sensitive and tender feelings of about half-a-dozen mild and gentle gentlemen delicately brought up, should not in the slightest degree be disturbed!

Bertrand.—Worse and worse! Really, Hampden, we must send you home to your wife, who alone can calm these paroxysms, or prevent their recurrence.

Fitzosborne.—There are quite enough to do the work of the Radicals, and that too rapidly for the unprepared state of the public mind with regard to a better system.

Bertrand.—I must not allow you to press our friend too hard on this point by giving to the subject a political turn, and for which we know his disinclination: it would be far better to endeavour to re-establish a more friendly intercourse between the different classes of society by amicable overtures for conference and mutual exertion for the

common good,* than thus to prolong the fruitless contention of parties.

* "But how is the reality of indigence to be ascertained? Not by investigation, commonly so called, for innumerable examples have been adduced to prove that isolated visits of express inquiry, whether made by the parish officer, or by opulent individuals in a private capacity, are most frequently illusory in their results. If you wish to become acquainted with the character and circumstances of a neighbour in your own rank of life, you do not expect to learn them by sending a messenger to his house, or by paying a single formal call. No, you go yourself; you cultivate his acquaintance; you share in his hospitality; and if you are of a benevolent disposition, a thousand nameless opportunities will occur in the sequel of your intercourse, for contributing to his enjoyment, or promoting his welfare and prosperity.

"Live amongst the poor. Dare to surmount the barriers which an artificial reserve has erected: enter their cottages in your daily walk, not as a dictator, not as a mere giver of alms, not as a spy upon their household arrangements: go as their equal. Carry with you no sense of superiority, but that which a more elevated tone of piety and a more enlightened intellect may claim; and if you possess courtesy to charm, and knowledge to instruct, and eloquence to captivate the polished circle, disdain not to employ all these accomplishments to win the confidence, and purify the affections of the humblest of your fellow-beings. Then shall you learn what no well-digested rules can teach,—how money can be given, and yet be felt as the least of the benefits conferred,—how the stream of munificence may largely flow, and leave no pollution in its course,—how the generous harvest of humility and love may spring up in the place of servile dependence or of sordid grasping selfishness. Only try the experiment; and instead of complaining any

Fitzosborne.—And as all bodies of men are made up of units, the public interest being once fully aroused by zealous moral and religious reformers, each will see the necessity of thenceforward striving after individual as the only sure basis for general improvement.

Hampden.—Beautiful theory! but unhappily not likely to be realised.

Fitzosborne.—See what a Luther, Wesley, and zealous missionaries have accomplished, by going forth with singleness of heart and hardy resolution. All moral reforms have had their origin in self-devotion and undaunted perseverance.

longer of the ingratitude of the poor, you will discover that wherever your lot may be cast, you have it in your power to make a heart's home; and should sickness or misfortune overtake you, they will be soothed by the affectionate sympathy, and cheered by the fervent prayers of those whose attachment you have purchased,—not by costly donations, but by that simple language of brotherly love which finds its way to the heart alike of the cottager and the noble, and which softens, purifies, and expands every soul within reach of its influence."—*Essays on the Principles of Charitable Institutions.*

CHAPTER VI.

“She had a mind,
Deep and immortal, and it would not feed
On pageantry. She thirsted for a spring
Of a serener element, and drank
Philosophy, and for a little while
She was allay’d, till presently it turned
Bitter within her, and her spirit grew
Faint for undying waters. Then she came
To the pure fount of God; and is athirst
No more—save when the fever of the world
Falleth upon her, she will go and breathe
A holy aspiration after heaven.”—N. P. WILLIS.

HAVING some letters to write, and other affairs to attend to, which occupied about two hours, Hampden and Bertrand were alone; and when we set out for Hampton Court, I found that Charles had been recapitulating much of our conversation of the preceding days, as the following will prove.

Hampden.—So I find you have been passing sentence upon Paley and Lord Brougham. The former I hold in veneration for his happy simile of the flock of pigeons; and the latter, in the sacred cause of education, may be regarded as the foremost man of all the world.

Fitzosborne.—Your estimation of these benefactors to mankind cannot be higher than mine. In referring to them, it was for the purpose of

showing that if those who have achieved so much more than their contemporaries, evince any conspicuous but slight deficiencies, they, as well as the rest of mankind, cannot dispense with constant aid from the Fountain of all Good.

Hampden.—They may not, as some are wont, invoke the blessing of God upon every occasion, but they may be no less regardful of religion in general.

Fitzosborne.—It was necessary to refer to eminent characters, for the most striking proofs of the necessity for a more sedulous and judicious culture of the religious sentiment. Of late years, we are not without melancholy instances, in public men of extraordinary talent, of an over-excited intellect, terminating in self-destruction: this, it may be presumed, would have been prevented if the presence of the Deity had been daily and habitually realised.

Hampden.—Whether it is that my intellect is more obtuse, or that there is some deep mystical meaning beyond the reach of ordinary apprehension, I am at a loss to determine.

Fitzosborne.—Unless you will bring down the supremacy of intellect, you will never comprehend it; Shakspeare has said,

“ My brain I’ll prove the female to my soul;
My soul, the father: and these two begat

A generation of still breeding thoughts,
And these same thoughts people this little world
In humours like the people of this world,
For no thought is contented. The better sort,
As thoughts of things divine—are intermixed
With scruples, and do set the word itself
Against the word.”*

Such is the soul of natural man when allegiance to the Creator is thrown off, or his constant support relinquished: believe me, Hampden, there is more profound philosophy in regeneration, than man can impart, or will ever be revealed through the mere accumulation of knowledge.

Hampden.—Now you are becoming still more obscure: where are these immaculates to be sought?

Fitzosborne.—As I before said, it is not for one so deficient as myself, or for any man, however great his moral attainments, to pass judgment upon others, or hastily to form unfavourable opinions; we are, however, apt to be too lenient in self-examination, and too severe in our strictures upon others: could we reverse this, the world would soon be reformed.

Hampden.—Some of the philosophers, and more particularly the phrenologists, have extolled benevolence as the greatest of the virtues, and by

* *King Richard the Second.*

making it the ruling principle in their systems, seem to consider that they have thereby identified them with religion.

Fitzosborne.—Such systems will be found totally deficient in that sustaining power that can alone insure their permanence, the difference in the degree of power to be derived from a resignation to the Divine will, with a feeling of constant reliance upon God, and that which can be derived from the mere exercise of a passion, is not to be calculated: the former is a never-failing source of help universally available; the latter liable to all the chances and changes that flesh is heir to.

Bertrand.—The schools we are now passing, are those you were speaking of the other evening.

Fitzosborne.—The same; they are quite an ornament to the country.

Hampden.—How many children are there at a time in the schools?

Fitzosborne.—I believe from one hundred and fifty to two hundred in each.

Hampden.—And how many teachers in the boys' school?

Fitzosborne.—One.

Hampden.—He must be a clever man if he succeeds in preserving order, without doing anything else.

Bertrand.—From their external appearance,

you have all the completeness and solidity in the buildings that you could desire.

Fitzosborne.—Nor are there wanting talent and good feeling, in the directors, for a better method ; but the National system, as originally instituted, obtains there, as in all other schools, perhaps for no other reason than because it is general ; and, like the great public schools, has not undergone any revision since its first establishment : if, however, Dr. Bell was still alive, and were consulted, he would counsel something better.*

Hampden.—But is it not his system ?

Fitzosborne.—An intelligent youth lately gone to Switzerland to investigate the principles of education established there by Pestalozzi, writes somewhat despondingly to his friend, that “ Pestalozzi left his forms, but carried his spirit along with him ;” and if Dr. Bell’s spirit presided in any vigour at the Central Society, it would be

* Dr. Bell judiciously observes : “ To read without understanding is a useless waste of time : it disgusts and rebuffs the tender mind ; and devotes the boyish years to discontent and misery, as far as learning is concerned. Under it the student feels himself in the situation of Sisyphus, doomed to roll up hill a stone, which continually recoils upon him ; or of the Danaides, to pour water into a vessel, through which it runs as fast as it is poured, and never rises to fulness. It drives the youthful student to seek resources and relief in other employments ; and to turn, for a due exercise of his juvenile faculties, to objects of a very different tendency.”

more or less felt throughout all the National Schools, reanimating; and, where necessary, re-modifying the forms.

Bertrand.—But it not sufficient that you object to the mode and time of learning to read, you must point out what way is necessary.

Fitzosborne. — Learning to read would be greatly facilitated by the previous progress in spelling, and the improvement of the faculties at the Infant School,* where they would learn the use and importance of language before they began its study. The boys' school should be partly a school of industry in agriculture, gardening, and other manual employments, combined with in-

* To the question, "Is it not the case, that children who have been educated in Infant Schools, have a greater facility of reading, than children of the same age who have not?"—the Bishop of London gives the following reply: "Yes; they come to the National Schools already able to read; they have a greater facility of reading, and a greater facility of paying attention to anything. I have been making inquiries lately as to the effect of Infant Schools upon the scholars who are drafted into the National Schools; and they say they learn more quickly, and are better behaved: the only difficulty arises from this, that in Infant Schools an important feature is the bodily exercise of the scholars, and the combining a sort of mechanical exertion with the process of learning. In the National Schools, the children rather miss that excitement; but, upon the whole, there cannot be any doubt that Infant Schools are an important preparation."—*Education Report.*

struction in the laws and phenomena of nature, upon the principle of an admirable school, formed and supported by a noble personage of unwearied benevolence, at Ealing Grove, near Brentford : these establishments would afford an opportunity of showing the harmony of natural and revealed religion : children would be then trained to be thinking beings, and be able to give some reason for the hope that was in them ; the affections would be cherished by reason and religion, or rather by religion and reason. I could scarcely do better than refer to an excellent little book, written by Mr. David Stow, of Glasgow, entitled “ Moral Training,”* for an elucidation of the principles as well as for practical directions ; the philosophy and application of Pestalozzi’s system to the education of the children of all ranks are more elaborately explained in his *Life*, by Dr. Biber, one of the most interesting and able works in our language, independently of the masterly manner in which the essentials of a superior education are expounded.

Bertrand.—But land is not to obtained in all places.

Fitzosborne.—When that is the case, there is no reason why some employments should not be

* See Appendix G.

introduced, and the instruction varied : the rudiments of Geometry, Geography, Astronomy, &c., are now introduced in Infant Schools ; and for the spirit that should direct the whole, let me try to recollect the admonition of Coleridge :—

“ O’er wayward childhood would’st thou hold firm rule,
And sun thee in the light of happy faces,
Love, Hope, and Patience, these must be thy graces,
And in thine own heart let them first keep school.
For as old Atlas on his broad neck places
Heaven’s starry globe, and there sustains it ;—so
Do these upbear the little world below
Of education,—Patience, Love, and Hope.
Methinks I see them grouped in seemly show,
The straightened arms upraised, the palms aslope,
And robes that, touching as adown they flow,
Distinctly blend, like snow embossed in snow.
O part them never ! If Hope prostrate lie,
Love too will sink and die.

But Love is subtle, and doth proof derive
From her own life that Hope is yet alive ;
And bending o’er, with soul-transfusing eyes,
And the soft murmur of the mother dove,
Woos back the fleeting spirit, and half supplies ;
’Thus Love repays to Hope what Hope first gave to Love.
Yet haply there will come a weary day,

When overtaken at length
Both Love and Hope beneath the load give way.
Then with a statue’s smile, a statue’s strength,
Stands the mute sister, Patience, nothing loth,
And both supporting does the work of both.”

Bertrand.—I can inform you in plain prose, that the present Bishop of Norwich will probably sanction your scheme of parochial Mechanic In-

stitutions, as it is not long since he himself delivered a lecture at one formed in Chester.*

Fitzosborne.—Something is absolutely necessary to bring the different classes more in friendly contact. The poor and working classes do not like to be regarded merely as objects of charity : they are taught every Sunday that all men are equal in the sight of God, and they distrust the sincerity of those whose manner plainly shows that they deem their visit less a duty, than a condescension.†

* "The Rev. Edward Stanley, Rector of Alderley, Cheshire, recently delivered a lecture at the Chester Mechanic's Institution, on the uses of studying natural history. The rev. gentleman, in dilating on natural history, pointed out in the most glowing colours, and with his accustomed energetic eloquence, the vast advantages to be derived in the increase of moral and religious feeling, as well as general knowledge, from the study of this subject. The whole of his discourse was listened to with the utmost attention, and at the close the Bishop of Chester rose and thanked Mr. Stanley for his admirable and very instructive lecture."—*Annalist*.

† "It is, in truth, only by means of a more frequent and friendly interchange of feeling than has hitherto prevailed among the different orders of the community, that the bond of social union can be permanently strengthened. Thus alone may the more advanced civilisation of the educated ranks be brought to bear upon the tone of morals and manners which pervade the nation at large ; and thus alone can the higher classes acquire that intimate knowledge of the wants and habits of their inferiors, which will qualify

Hampden.—You may endeavour to obtain converts to your plans, but the result will disappoint you : those who by their supineness are chiefly instrumental in keeping the working classes in gross ignorance, are the first to ridicule all attempts to enlighten their minds as chimerical and absurd.

Fitzosborne.—And yet if they will but inquire who are in the habit of visiting their sick neighbours, of administering consolation and any other aid, in the absence of pecuniary means, they will find that it is not the labouring class ; and even in the workhouses the aged and infirm, confined to their solitary chambers, are rarely cheered by the voluntary visits of others in health, and under the same roof.

Hampden.—How can you expect any refinement of feeling, it is said, from persons of that description ?

Fitzosborne.—What is that but admitting that their religious culture is not properly attended to, since it is unproductive of genuine charity ?

them wisely to adapt their various plans of beneficence to the real necessities of those whom they desire to serve.

“Few among the rich are aware how easily they might thus surround themselves with an impregnable barrier of attachment,—a barrier which no political convulsion would be able to destroy.”—*Essays on the Principles of Charitable Institutions.*

Obtuseness or coarseness of feeling would seldom prevail, if the people were not debarred from that knowledge, for the attainment of which the Deity has bestowed faculties equally upon all ; which is eminently calculated to improve the sensibilities of our nature, and render the mind more susceptible of religious impressions.*

Hampden.—The opponents of universal education are chiefly the champions of classical studies, who forget the oft-repeated example in their Eton grammar,

“Ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros.”

Bertrand.—Without some degree of intellectual improvement, the beauty and sublimity of the Sacred Writings cannot be sufficiently admired.

Hampden.—As soon would I believe that the earth was designed to lie fallow, as that the mental powers of a single individual were intended to remain dormant and uncultivated.†

* “If the generous seeds of religion and virtue be not carefully sown in the tender minds of children ; and if those seeds be not cultivated by *good education*, there will certainly spring up briars and thorns, of which parents will not only feel the inconvenience, but everybody else that comes near them.”—TILLOTSON.

† “When education for the many is pleaded for by the friends of reason, religion, and humanity, the same selfish few, finding in the mass of their fellow-men an immense

Fitzosborne.—Mr. Wood, in his interesting account of the Edinburgh Sessional School, quotes

power of living machinery, ministering daily, self-moved, to their luxurious wants, will not perceive that even all this would be better done by reasoning beings, but, dreading all change, cry, 'We did very well in the days of our grandmothers, before educating the multitude was so much as thought of!' Let us then leave the bulk of the people (as we have always done) to tread the roughest paths of life in darkness, and hang those that stumble, as a warning to the rest to step more carefully! Besides, are they not expressly told from our pulpits every Sunday not to stumble? what occasion then can they have for light?

"And then we say, 'God gave no moral sense; look at the depravity of man!' As well might we say, 'God gave no bread; look at the sterility of the earth;' because our loaves fall not from the clouds, like the manna of the wilderness!

"If the earth must be cultivated before bread can be eaten, so must that seed of the Spirit of God in man (the power of reasoning) before happiness can be enjoyed.

"If men have hitherto been depraved, what does it prove? That man without a more universally diffused cultivation, and a more practically moral application of his reasoning powers, than has ever yet obtained, is, by such abuse of free-will, reduced to the most imperfect of God's works, being, when thus wronged of reason, a portion only of a compound creature, rendered, by this wilful mutilation of its intended nature, at once the most helpless and the most mischievous animal in creation, necessarily furnished with insufficient instincts, because destined to possess a better guide.

"Had God intended, as the blinded by selfishness, uncorrected by reason, would have us mad enough to believe, that certain classes of men destined to perform certain la-

a speech delivered at the annual meeting of the School of Arts in that city, in 1824, by Sir Walter Scott, one of the last to advocate innovation: he says, "He should consider it as a great crime to hide such knowledge from the people, as it would be to hide from them the light of the sun, if we had that in our power."

borious avocations, should use only their physical powers, and live and die without calling the mental faculties into play, would it not have been strictly analogous to the whole course of God's providence, to have created orders of beings without reason: but from the hour of their birth, perfect by instinct in agriculture, architecture, and manufactures, as the bee in the preparation of honey and construction of the honeycomb, or the spider in the weaving of its web? But God has evidently created one order only of men, by giving reason, on the average, equally to all the artificially distinguished ranks of men: he has even made the use of a portion of that reason necessary to the discovery of the common arts indispensable to subsistence, evidently to suggest to man that the higher moral attainments must also be sought through the instrumentality of reason.

"The mere fact, however, of God's having bestowed reason on all men, is in itself a sufficient revelation of his will that all men should cultivate their reason; for, surely, it is impossible for a single moment to suppose that God, who does nothing in vain, has bestowed on millions and tens of millions of beings, that bright, that precious emanation of his own Spirit, that mysterious seed of intellectual nature, which constitutes the power of becoming a reasoning, sympathising, benevolent, immortal being, to be returned back to him on the great day of judgment, like the talent of the unprofitable servant, undeveloped."—*Philanthropic Economy*, by Mrs. LONDON.

Hampden.—But it will be asked, how fared the people with regard to religious knowledge before the Reformation, and the art of printing was discovered?

Bertrand.—Much worse, of course; but at that period it was the interest of the Roman Catholic clergy to train the people well, in order to promote peace and contentment: whatever may have been the superstition and abuses in the professors of that religion, there were not wanting devout and benevolent characters whose sentiments, orally communicated with earnestness and affection, would excite more interest and make a more durable impression than books and sermons. I apprehend that the good conduct of the people in the Catholic uneducated countries, uninstructed at least, in the art of reasoning, is to be accounted for in this way; in Austria the peasantry have been long distinguished as a quiet and industrious race.

Fitzosborne.—We condemn the Catholics for performing their service in a language not understood by the people: are we not guilty of the same or a greater error, in accustoming children to repeat words without their comprehending the meaning, and thereby creating not only indifference to the truths of religion, but a distaste for reading even their native language?

Hampden.—Even here, fifty years back, before

the establishment of manufactures, the population scattered over the country were fully occupied, as well in agriculture as in making their own linen and clothes ; ere machinery had been introduced, and they had no idle time, there was no great difficulty in preserving order ; but now, when employment is precarious in the agricultural districts, and the people are congregated in large masses of some hundred thousands in towns under the most demoralising circumstances and in unhealthy occupations, subjected also to a fluctuating demand for their labour, it must be a very superior education that will uphold the moral and religious character, and entirely prevent occasional ebullitions dangerous to the peace, if not subversive of the institutions of the country.

Fitzosborne.—Yesterday, I observed an account in the newspapers that twenty thousand workmen were out of employment at Lyons, and a greater number in another town in France.

Hampden.—Then why think of improving education, while these counteracting causes remain in full operation ? It was the harmony which the Spartan legislator preserved between the discipline of the school and the laws of the State, that insured stability to his institutions for so many centuries.*

* “ The care which Lycurgus took in the matter, would have signified but little, if he had not, by Discipline and

Fitzosborne.—Because it arises from defective education, that mankind know not justly to appreciate the beneficent use of those gigantic powers with which science and mechanism have armed them. Twenty years have elapsed since those measures of social arrangement were proclaimed, which were not only calculated to meet the exigencies of this particular era, but to set at rest for ever the contentions of competition, by establishing immutable institutions, suited to the nature of man, and in harmony with Christianity; another twenty years may pass away, and as much ignorance, prejudice, and confusion prevail, unless better care is taken of the rising generation.

Hampden.—The political economists are, after mature consideration, friendly to what you have denounced as the Principle of Evil, and deem it most conducive to the best interests of man.

Bertrand.—While the religious party sanction

Education, as it were, infused his laws into the manners of the children, and made them suck in a zeal for his political instructions with their very milk. So that, for above five hundred years together, the fundamental and principal points of his legal establishment continued in force, as if it had taken a deep and strong dye, which could not easily be washed out.”—PLUTARCH.

Hippel, a German author of the present century, being asked why the ancient Greeks were in some respects so superior to modern Europeans, replied, “Because they were not *compelled* in their youth to *study* Greek.”

competition, and retain emulation, from inconsideration. Could they be prevailed upon to investigate, there would be great hope of its abandonment.*

* "To imitate an example is one thing; to rival any person, and endeavour to obtain a superiority over him, is another. It is very true, as is maintained by the defenders of emulation, that it is impossible to make progress towards excellence, without outstripping others. But surely there is a great difference between the attainment of a superiority over others being a mere consequence of exertions arising from other motives, and a zeal to attain this object being itself a motive for exertion. Every one must see that the effects produced on the mind in the two cases will be extremely dissimilar. Emulation is a desire of surpassing others for the sake of superiority, and is a very powerful motive to exertion. As such, it is employed in most public schools, but in none, I believe, ancient or modern, has it been so fully and systematically brought into action, as in the schools of Dr. Bell and Mr. Lancaster. Whatever may be the merits of the schools of either of these gentlemen in other respects (a question on which it is unnecessary to enter), in this they appear to me to commit such an offence against Christian morals, that no merits could atone for it. I cannot but think emulation an unhallowed principle of action, as scarcely, if at all, to be disjoined from jealousy and envy, from pride and contention; incompatible with loving our neighbour as ourselves: and a principle of such potency as to be likely to engross the mind, and turn it habitually and violently from the motives which it should be the great business of education to cherish and render predominant; namely, a sense of duty, and gratitude, and love to God. Instead of enlarging on this subject, I beg leave to refer the reader to Mr. Gisborne's remarks upon it in his 'Duties of Women.' If emulation is an unhallowed motive, it cannot

Fitzosborne.—Some of the evangelicals are hard to be understood, uncompromising in many instances, very subservient in others : intolerance contracts their feelings, and where you might expect the most, you find the least of the expanding and genial influence of the Holy Spirit ; deeming themselves the chosen ones of Israel, and sitting apart in judgment upon others, they utter complaints of persecution, themselves the chief aggressors.

innocently be employed, whatever good effects may be expected from it. We must not do evil that good may come. But if any Christian should deem it not absolutely unhallowed, few will deny, I think, that it is questionable and dangerous. Even then, in this more favourable view of emulation, ought it to be used, except it can be shown to be necessary for the infusion of vigour into the youthful mind, and for securing a respectable progress in literature ? I can say, from experience, that it is not necessary for the attainment of those ends. In a numerous family, with which I am well acquainted, emulation has been carefully and successfully excluded, and yet the acquirements of the different children have been very satisfactory ; I can bear the same testimony with respect to a large Sunday School, with which I have been connected for many years. I have often heard of virtuous emulation ; but can emulation ever be so characterised in a Christian sense ? Whether it may in that loose sense of virtue which those adopt who take the worldly principle of honour for their rule, I will not stop to inquire.” —*Practical View of Christian Education, 7th Edition, by* THOMAS BABINGTON, ESQ.

“The aristocracy and gentry of England have now no

Bertrand.—It cannot be denied that the world is ready enough to stigmatise them as the righteous overmuch.

Fitzosborne.—"The World," as it is called, should be more properly termed "The Neglected," consisting of those who, from natural temperament, early acquired habits, bad education, and bad example, have been excluded from the favoured few, whose theory and practice will not allow of any intercourse.*

other alternative but either freely to dispense the treasures of useful knowledge to the poor, or suffer them, in the exercise of their own ill-directed efforts for liberty and enlargement of mind, to become willing and active instruments in the hands of a restless and indefatigable body of men, who can breathe only the elements of discord, and who delight in the destruction of everything that is morally beneficial. The more experience I have among the poor, the more am I convinced that *they cannot be educated too much or too generally*. When the subject first came under my observation, *I thought differently*; but I now see that to attempt to limit the rising efforts of a being possessed of a reasonable soul—the image of the Allwise Creator—is absurd in principle, and ruinous in practice. And to deprive him altogether of the 'key of knowledge,' bound as he is for an eternal state of existence, is as wicked as it is cruel."—REV. D. CUPPER.

* "It is our fashion," says Plutarch, "to discuss and to doubt whether discretion and virtuous habits and upright living are things that can be taught; and then we wonder that skilful orators, good navigators, architects, and farmers are in plenty, but good men are things known only by report, and are as rare as centaurs, giants, and cyclops." And

Hampden.—And thus are they consigned as irreclaimable to their vicious course ; it would spoil the theory to admit that such are, at least in part, the victims of inferior organisation or unfavourable circumstances ; pity and unwearied efforts to reform would be required in lieu of condemnation and dismissal.

Fitzosborne.—In self-examination such considerations might be misapplied, and induce a neglect of the true remedy ; but when judging others, we cannot be too compassionate in tracing the causes of aberration.

Bertrand.—It is the sin and not the individual that excites repugnance.

Fitzosborne.—Were that really the case, a very different feeling would subsist between the accuser and the accused.*

further, he says : “ We learn to play on musical instruments and to dance, and to read, to farm, and to ride the horse ; we learn how to put on our cloths, and our shoes ; we are taught how to pour out wine, how to prepare food, and all these are things that, without some instruction, we cannot do well. But the object for which all this is done, to live a good and happy life, remains untaught, is without the direction of reason and art, and is left altogether to chance.”

* “ I remember, many years ago, being struck by a little incident in a parish, where the incumbent, a man of most extraordinary Christian benignity, when in company with a clerical friend, rebuked in very plain terms one of his parishioners, for gross misbehaviour on a recent occasion. The

Hampden.—One leading objection to the Romish faith is the assumed infallibility of the Pope; but there are many popes in miniature, whose territories are separated by such thin partitions, by lines of demarcation so fine as scarcely to be defined, except by the faithful followers; and woe be to him who oversteps the boundary.

Fitzosborne.—In nothing have I experienced more perplexity than in endeavouring to reconcile the aversion which even good, and, in other respects, most exemplary men, manifest towards others of different persuasions, with that charity which appears, by the display of great and disinterested virtues, to animate their general conduct; because, in proportion to the alarming consequences of the error, real or supposed, to which Dissenters are said to be exposed, should they become more exciting objects of brotherly love and anxious solicitude.*

reproof was so severe as to astonish his friend, who declared that if he had addressed one of his own flock in similar language, he should have expected an irreconcilable breach. The clergymen of the parish answered him, with a gentle pat on the shoulder, and with a smile of Christian wisdom, 'O my friend, when there is love in the heart, you may say anything.'—*Christian Education*, by THOMAS BABINGTON, Esq.

* "Of all spectacles which the world exhibits, not one would be more sublime and lovely than the Church of Christ, if it was what he intended it to be. Rescued at an incalcu-

Bertrand.—They have the first examples in Jesus Christ and the great apostle of the Gentiles, in considering the Church as a little flock.

Hampden.—Are you speaking of the Church which takes the State within its fold? If so, its flock is anything but little.

Fitzosborne.—"The little Flock" comprehends those who have renounced all and taken up the cross; and as Christ commanded them to love even their enemies, and those who spitefully use them, small as is the number, it will be found to consist

lable cost from inconceivable ruin, by Divine love, Christians are meant to represent, in the midst of the prevailing selfishness of the world, the love of Christ. 'By this shall all men know that ye are my disciples, if ye have love to one another.' Millions of persons, with every conceivable variety of opinions, temper, habits, and interests, attached to every class of society, filling all sorts of situations, speaking different languages, and inhabiting widely separated countries, all united in brotherly love, living to promote the glory of God, in doing the greatest possible good to each other and to the world—that is what the Church should be. Now what is it?

"Professed Christians are denying each other's right to the Christian name; labouring to extort from the most scanty, or rather the most unfavourable evidence, proof that Christians are no Christians; they are contending about money; they are attributing to each other the basest motives where the motives are not apparent. They are widening those differences which have already, for gloomy and disgraceful centuries, made an impassable gulf between them."

—*The Unity of the Church, by the REV. BAPTIST W. NOEL.*

of individuals from almost every sect; these are they who do some good in their generation, who stamp their own characters on the age in which they live, and who help to dispel some of the darkness with which ignorance and prejudice have invested the truths of religion.* A friend of mine

* "I assert, then, that you cannot develop religious feeling in the boy by pressing on him the truth of this or that creed, and the duties it enjoins.

"Go back to the days of your infancy and boyhood: you hung with delight over the simple tales of the Bible; but your ideas of God and man, were they orthodox Christianity? I do not ask what you said you believed, what was your nominal creed; but whether you had a creed, and what that creed was?

"You had no creed; but indefinite notions, and recurring at distant intervals, of a Being high, and powerful, and good, and to be propitiated and honoured by good deeds;"—"live for Christ, even to tears; for him who loved little children; who did good to the poor and the sick, and the lame, and the blind; him who hungered and thirsted, and had not where to lay his head, and whom wicked men beat, and betrayed, and crucified.

"This was your religion, and a religion good and true; a religion which, allowed to develop itself naturally, might have shed a kind and beneficent influence over your whole life; but your parents would bore you with a catechism, the summary of their creed and its forms, both matters incomprehensible and unintelligible to you. They would force you to listen to the service of a Church, over which, had you dared, you willingly had slept; and insisted upon the performance of acts as duties, which in your eyes were purposeless and burdensome ceremonies.

"Now, what is the natural consequence of this *soi-disant*

last year visited Newgate, and witnessed a most interesting scene. He found a party, consisting of Mrs. Fry, with a lady of the Unitarian sect, a Dissenting clergyman of another sect, a Christian not attached to any particular denomination, and Mr. Owen. Here were five individuals, all differing from each other in opinion on the subject of religion, but united in the work of benevolence. After the minister had addressed in a conscientious manner about seventy convicts under sentence of transportation, in the general terms of solemn religious exhortation, but without producing any apparent effect, Mr. Owen was requested to say a few words to them; when such was the feeling and commiseration with which he deplored their unhappy lot, and reminded them how much they might alleviate their sufferings, by the exercise of kindness to each other, that all were in tears, and seemed to regard him with emotions of gratitude and veneration: the matron or superintendent said that she had never before beheld in the prison a scene so affecting.*

religious education? You have a superstitious respect for the externals and trappings of a religion to whose soul you have never penetrated."—*Outline of a System of National Education*, COCHRANE and McCrone.

* "But why should not all Christians unite, as far as they can conscientiously do so, in the grand work of elevating the wretched outcasts of humanity to a participation of

Bertrand.—Recollect that Mr. Owen was indebted for those feelings to his Christian education, whatever may be his present opinions.

Fitzosborne.—With him the Christian spirit should appear to remain in a stronger degree than with many who are over-anxious about points of doctrine.

Hampden.—And these points of doctrine are maintained by exclusion, self-sufficiency, arrogance, spiritual pride, the usurpation and emptying of the vials of wrath upon each devoted head, fierce denunciations against the poor and ignorant, and little sarcasms upon the conscientious Dissenter, by those who would arrogantly usurp the authority, and anticipate the time, for separating the sheep from the goats.

Bertrand.—Gently, gently, Hampden, or you will portray the very fierceness you condemn.

Fitzosborne.—Could some men perceive how much the effect of their better and more amiable qualities is marred by an intolerant spirit, they would be ready to hold out the right hand of

the privileges which they themselves enjoy? Shame, that our petty distinctions should hinder this labour of love! Are the clergy of the Establishment more anxious to make converts to the Church of England or to the Church of Christ? And surely they will not refuse communion with serious Dissenters, as members of the latter body."—*Essays on the Principles of Charitable Institutions.*

fellowship to every honest man of whatever creed. Why should not they reflect after this manner?—The difference in the result of *Truth* and *Error* is so vast, that all will at once perceive by my conduct that truth is on my side; while those who oppose me must necessarily show in a manner equally striking that error rests with them. I will not, therefore, aggravate their mistakes and misery by shunning their society, or by unkindness and reproof, but I will continue to do them good, and then, perhaps, I may in time convince them.*

Bertrand.—A short time since I heard a sermon delivered by a divine who was apprehensive, that too much attention to science might induce his audience to lose sight of religion; but instead of condemning those, some of whom were perhaps relying exclusively upon human means, he confessed that himself and others had been too remiss

* “When the missionary Judson, after much examination and prayer, came to the conclusion that infant baptism is contrary to the will of Christ, and, therefore, to be faithful to Christ, hazarded the displeasure of all his dearest friends, renounced the salary which was his only means of support, and threw himself on the care of God, by joining the Baptist body, he was surely entitled to the admiration and love of his Christian brethren, and instead of being cut off from the Church on that account as a heretic, he ought to have been more esteemed as faithful and beloved.”—REV. BAPTIST W. NOEL.

with regard to scholastic improvements. He then commended those who had aroused the public attention to this important subject, and affectionately exhorted them not to overlook higher considerations.—We have now passed through Hampton-Court Palace, and reached the extremity of the gardens, without a single remark upon the scene.

Hampden.—I have been too much interested in the conversation to interrupt you ; besides which, I visited this place a few years since.—I conclude you have read and admired Sir Robert Peel's Inaugural Speech at Glasgow, particularly his peroration.

Bertrand.—The concluding part of that speech ought to have shielded him from the severe censures of the religious critics.

Fitzosborne.—With Sir Robert Peel's command of language, the eloquent peroration would have formed the subject of a sublime exordium, had it been the all-pervading motive of his mind ; that he should dwell longest on those attractions which first called forth, and afterwards sustained, the persevering energies which enabled him to succeed, was natural enough ; that he should finally advert to the higher motives was more than ought to have been expected by those who profess a deep interest in religion, and yet are silent with regard to

the prize and the principle of emulation in schools and colleges. To complain of men for extolling those motives, nurtured by society in youth and manhood, which have helped them to reach their little eminences, but which have prevented them from rising into more pure and loftier regions, is as great a folly as to blame an individual for deviating from that better course which the principles and the practice of the censor himself had contributed to impede.

Hampden.—An excellent opportunity would be afforded in an inaugural address to denounce the prevailing system of education, and to announce a better.

Bertrand.—Suppose you compose one against your own election.

Hampden.—What! such an ultra-reformer as myself, after the classical hero of Conservatism! There is little chance of that, and if there were, I should come to Fitzosborne for the exordium, could he enable me to understand and approve it.

Fitzosborne.—I should contend for the Transcendental as the alpha and omega; but whether either the moral philosophers or the *professing* Christians would subscribe to it, I know not.

Hampden.—Have I not always maintained that neither party will enter into your views, and that each, though from different causes, will leave society *in statu quo*?

Fitzosborne.—Crates, when he saw an ignorant boy, struck his tutor ; and the same philosopher was wont to say, that if he could get up to the highest place in the city, he would lift up his voice and exclaim : “ What mean you, fellow-citizens, that you thus turn every stone to scrape wealth together, and take so little care of your children, to whom one day you must relinquish all ? ” If modern politicians should mount to the top of St. Paul’s, it would rather be for the purpose of applauding the scraping and the scramble.

Hampden.—I should bear too hard upon the clergy to please either of you.

Bertrand.—Why so ?

Hampden.—Because whatever can be said against the defects of the old systems, must be laid at their door. If all that is wrong and injurious in opinion, feeling, or action, is to be traced to education, under whose direction and control has that education been conducted ? By the clergy. Are they not supreme in the public schools and universities, absolute in their parishes, censuring real instruction under the epithets of “ liberalism and the march of intellect ? ” while its neglect is to be attributed to their own indifference, indolence, or prejudice, thereby rendering their religious exhortations less intelligible, and when comprehended, less influential.

Fitzosborne.—Whenever you assail the clergy, I shall thrust before you the University College of London, open to all Dissenters, with or without religion, and demand what superior principle prevails there. The ancient colleges retain the stimulus of emulation in deference to the wisdom of the olden time, and because it is established; the University College of London upon principle: and a most profound exposition of its efficacy may be seen in the writings of their Professor of Political Economy, and which, unless he mends his morals (his system of ethics), may expose the college to the imputation of having omitted religious instruction, less on account of discordant creeds, than because the higher motives to action are alone enjoined. In that which philosophy, experience, and religion justly designate as the root of all evil, Mr. M'Culloch discovers the “source of all that is great and elevated.”*

* “We incline to think that the great inequality of fortune that has always prevailed in this country has powerfully contributed to excite a spirit of invention and industry among the less opulent classes. It is not always because a man is absolutely poor that he is perseveringly industrious and economical: he may have already amassed considerable wealth, but he continues with unabated energy to avail himself of every means by which he may hope to add to his fortune, that he may place himself on a level with the great landed proprietors, and those who give the

Hampden.—Political economists, like all professional men, take an isolated view of their own subject, which is deemed the all in all; and in proportion as they esteem themselves profound in that, is their inability to enter upon more general views.

Bertrand.—Then why so severe in your cen-

tone to society in all that regards expense. No successful manufacturer or merchant ever considers that he has enough, till he be able to live in something like the same style as the most opulent persons. Those immediately below the highest become a standard to which the class next to them endeavour to elevate themselves; the impulse extending in this way to the very lowest classes, individuals belonging to which are always raising themselves by industry, address, and good fortune, to the highest places in society. Had there been less inequality of fortune amongst us, there would have been less emulation, and industry would not have been so successfully prosecuted. It is true, that the desire to emulate the great and the affluent, by embarking in a lavish course of expenditure, is often prematurely indulged in, and carried to a culpable excess; but the evils thence arising make but a trifling deduction from the beneficial influence of that powerful stimulus which is given to the inventive faculties, and to that desire to improve our condition, and to mount in the scale of society, which is the source of all that is great and elevated. Hence, we should disapprove of any system which, like that of the law of equal inheritance established in France, had any tendency artificially to equalise fortune. To the absence of any such law, and the prevalence of customs of a totally different character, we are inclined to attribute a considerable portion of our superior wealth and industry.”—*M'CULLOCH.*

tures? It is so much at variance with your avowed opinions, to attack the character of bodies of men, which, quite as much as that of individuals, nay, more, is the necessary result of the progress of society, that you will lose all credit for consistency.*

Fitzosborne.—Political economists and the clergy, equally with the laity, are the growth of perverted institutions, and we may all err in attacking systems, rather than press forward with energy and zeal in the advocacy of better.

* Sir William Jones's remark upon the British Constitution is no less applicable to the Established Church:—

“Englishmen have an honest prejudice in favour of their established system, without having in general very distinct ideas of it. That constitution consists of form and spirit—of body (if I may so express myself) and of soul; but, in a course of years, the form is apt to deviate so widely from the spirit, that it becomes expedient, almost every century, to restore its genuine spirit and loveliness.”
—*Speech at Crown and Anchor, May 28, 1782.*

CHAPTER VII.

" Wouldst thou on metaphysic pinions soar?
Or wound thy patience amid logic thorns?
Or travel history's enormous round?
Nature no such hard task enjoins: She gave
A make to man directive of his thought;
A make set upright, pointing to the stars,
As who shall say, ' Read thy chief lesson there.' "

DR. YOUNG.

WE prevailed upon Hampden to defer his departure to the following morning, and as it would be necessary for him to start too early to renew our discussions on that day, the evening was lengthened out by greater reluctance to separate until a late hour. The sun had gone down, and the last vestiges of day were still upon the western horizon, as the stars came forth to tell of other systems and adorn our own: we sauntered involuntarily upon the lawn.

Fitzosborne.—There is one evidence of design in the universe which I am not aware has been ever referred to by those in search of additional proofs.

Bertrand.—Are you, then, disposed to add to the superfluity of proofs to which you objected in Paley and Brougham?

Fitzosborne.—I offered no objection to what

they had done in urging the necessity for that which was left undone.

Hampden.—No profound or uncompromising systems, either of theology or morals, would suit the meridian of the universities.

Fitzosborne.—Not until the spirit in which some of the colleges were founded shall be once more revived. Paley contributed to lower that spirit, and reduce Christian to conventional morality; the whole system of his philosophy is based upon the implied assumption that mankind can never be trained to love one another, and that a rich and luxurious few, and a poor and laborious many, must for ever constitute the component parts of society. He acknowledges his obligations to Ray, Derham, and some others, but he omits Bernard Nieuwentyt, a celebrated Dutch author and mathematician of the sixteenth century, whose work entitled, "*Le véritable Usage de la Contemplation de l'Univers, pour la conviction des Athées et des Incrédules,*" was translated by Chamberlayne, and published in three volumes, under the title of "*The Religious Philosopher.*" In the work even the analogy of the watch is to be found, and Paley appears to have borrowed more largely from this writer than from any other.*

* The passage in the Preface to "*The Religious Philosopher*" is as follows:—"Let us suppose that in the middle

Hampden.—It is said that he lost a mitre through his candid statement of the relative position of the rich and the poor ; had he not deemed them immutable, perhaps the fortunate mistake would never had been made. A charge has been against the Useful Knowledge Society that they have severed the morality of the Scriptures from its parent stock ; but they have applied it more comprehensively to men in their collective capacities, to classes, to the institutions of mankind. This is rarely done by the *soi-disant* faithful, who, while they could arrest the torrent of iniquity, and prevent thousands from falling into poverty and temptation, content themselves by waiting for their inevitable doom, under existing but controllable circumstances, and then tender a scanty and precarious relief to a few.*

of a sandy down, or in a desert and solitary place, where few people are used to pass, any one should find a watch, showing the hours, minutes, and days of the months ; and having examined the same, should perceive so many different wheels, nicely adapted by their teeth to each other, and that one of them could not move without moving the rest of the whole machine ; and should further observe, that those wheels are made of brass in order to keep them from rust, that the spring is of steel, no other metal being so proper for that purpose ;" &c.

* "Society, such as it is at present, will not continue to exist. As instruction descends to the lower classes, these will discover the secret cancer which has been corroding

Fitzosborne.— You must withhold your applause from many members of the Society—

social order ever since the beginning of the world ; a complaint which is the cause of all popular discontent and commotions. The too great inequality of conditions and fortunes has been able to uphold itself so long as it was hidden, on the one hand by ignorance, on the other by the factitious organisation of the city ; but no sooner is this inequality generally perceived, than a mortal blow is given to it. Enforce again, if you can, the aristocratic fictions. Strive to persuade the poor man, when he has learned to read—the poor man, who is daily prompted by the press, from time to time, from village to village—strive to persuade this poor man, possessing the same knowledge and understanding as yourself, that he ought to submit to all privations, whilst such-a-one, his neighbour, possesses, without labour, a thousand times as much as he needs ;— your efforts will be useless. Expect not of the multitude virtues that are beyond nature. The material development of society will advance the development of mind. When steam communication shall be brought to perfection, when, jointly with the telegraph and railroads, it shall have annihilated distance, not merchandise alone, but ideas also, will travel from one extremity of the globe to the other with the rapidity of lightning. When the fiscal and commercial barriers between different states shall be abolished, as they already are between the provinces of one and the same state ; when wages, which is but a prolonged slavery, shall have emancipated themselves, with the assistance of the equality established between the producer and the consumer ; when the different countries adopting each other's manners, forsaking national prejudices, the old idea of supremacy or conquest, shall tend to an unity of nations, by what means will you make society turn back to worn-out principles ?”—
CHATEAUBRIAND.

increased production forms the acme of their achievements, and with them the wealth of nations is another name for happiness.

Hampden.—They may err in their views as to what are the best institutions, but they recognise their important influence upon the welfare of man.

Bertrand.—The title assumed by the Useful Knowledge Society, in which are many of the modern sect of political economists, obviously implies that all knowledge not patronised by them is useless.

Hampden.—But what is your new evidence of design in the universe?

Fitzosborne.—So long is it since I read Dr. Chalmers's work in reply to the objections against Christianity, derived from the supposed discrepancy between the truths of revelation and those unfolded in astronomy, that I am not certain if it is there noticed. I allude to the position of the Solar, in relation to other systems, being so regulated that the maximum of size, in the appearance of the stars, is insufficient to disturb the economy of light dispensed to the earth, and probably to the other planets. Notwithstanding the vast magnitude of our own sun, and the numberless others, the distance is equally astonishing, and there would be as little chance of two insects, sporting in fields some miles apart, crossing each other's path, as

of one system interfering with the economy of another.

Hampden.—Astronomy presents a boundless field of inquiry in which I dare not trust myself; the truths which it declares are so vast and overwhelming, the comparative insignificance of man, nay, “of the great globe itself,” and our span of life so short, that all we can do seems scarcely worth an effort. Let the ruins of Palmyra, of Syria, of Greece, and Rome proclaim the triumphs of time over man’s most splendid and gigantic work; should they be saved amid the revolutions of empires, what can rescue them from the revolutions of the globe? All the arts and sciences, the accumulated discoveries of ages, perhaps unknown in the records of time, may be swept away in an instant, and man himself thenceforward exist only in the fossils remains of a departed world.

Fitzosborne.—It is almost sufficient to leave you to your own reflections for your own conviction;—behold what the Study of Natural Philosophy can do for us without superior guidance, terminating in despair, and leaving us, like the mariner in the midst of the ocean, without a compass.

Hampden.—And what gave the compass to the mariner, what enabled him to calculate the tides

and render even the eclipses of Jupiter's satellites subservient to his use, but Natural Philosophy?

Fitzosborne.—And is man the happier because he can traverse the ocean from Indus to the pole?

Bertrand.—Nautical discoveries have enabled us to circulate the Scriptures in the most remote quarters of the globe.

Hampden.—And therefore the evangelicals should regard secular as a part of religious instruction—they are glad enough to avail themselves of all the conveniences which the progress of science may present, without regard to the religious sentiments of the man of inventive genius; but if a better constitution of society is projected, one that would break up the masses of wretchedness in St. Giles, Spitalfields, Huddersfield, Manchester, Glasgow, Ireland for ages, the projector is assailed by all manner of obloquy upon pretence of religious zeal,* but

* The following just remarks are from an admirable letter that recently appeared in one of the Morning Papers upon the Church Question:—

“It is time that these verbal provocatives to Dissent should be offered up on the altar of Christian love, that we should go and be reconciled to our brethren, in order to make our own gift acceptable. Scruples as to the details of public worship must be treated tenderly, as long as it is believed by the majority, both of Churchmen and Dissenters, that what is done and said in church concerns their salvation more than what is done and said out of church. He who

because forsooth of some fancied intrusion upon existing enjoyments. This is the religion *à la mode*; each with all his holiness has some comfortable reservation; if the distribution of tracts fails in producing reformation, if preaching avails not, the depravity of human nature is the cause! if you point to the deplorable condition of the mass of the people, it is the dispensation of Providence!

Fitzosborne.—I remember that very early in life it often struck me, that if religion was deserving of any attention whatever, its demand was absolute and overpowering, that it would admit of no compromise, and that nothing could be allowed to come into competition with it; it seemed to lay claim to every thought, to every feeling and sentiment.

Hampden.—What, to the exclusion of science?

Fitzosborne.—By no means, but by carrying its talismanic power into every department of scientific research, and that, not so much by illuminating the subject of inquiry, as the inquirer himself, by purifying the affections, and by con-

was the arch-heretic in the opinion of the contemporary priesthood, lived his creed—his life, to adopt what was said of Sir Philip Sidney, was religion in action. He aimed by his example to form a community of Christians; we are content with a congregation!"

verting the passions, which now interpose clouds and prejudices and hindrances, into powerful accessories, and blending their strength with the bright radiations of the spiritually enlightened mind.

Hampden.—But do not men who appear to be indifferent to the interest of religion frequently make the greatest discoveries in science ?*

* “ And let not any one now be so vainly nice as to despise things for being common, since the greatest excellencies have also the greatest community, nothing being so common as those two most charming and pleasant objects, light and truth ; and yet as common and as accessible as the latter of them is, as brightly as she shines, and as loudly as she sometimes speaks (for does not wisdom cry and understanding put forth her voice ? Prov. viii.), she is not to be consulted to any great purpose, nor seen with any clearness, nor heard with any distinctness, without the application of an attentive and recollective mind ; nor will that do alone, the studious head must also bring with it a pure heart, and a well-rectified spirit. For every irregular passion or vicious habit is a prejudice, and every prejudice is a veil over the face of truth, or rather a beam in the eye of him that beholds it. He that contemplates truth with an ill-tempered and morally indisposed mind, weighs in an unequal balance, and if his balance be wrong, how can his measure be true ? Viciousness not only proceeds from ignorance, but also causes it (every lust being a cloud betwixt us and our intellectual sun) ; and so, on the contrary, purity of heart and life, not only proceeds from light and knowledge, but is also productive of it, and that in so high a measure, and in so simple and direct a method, that were it not for offending the men of art with the paradoxical air of

Fitzosborne.—But that is no reason why their discoveries would not be still more successfully prosecuted under the guidance of the highest motives. Before we separate, I must request you to accept an extract from the writings of Bishop Sale; it is in a frame, and by hanging it up in your chamber, you will see it every morning before you enter upon the duties of the day.

Hampden.—Something referring to education, I conclude.

Bertrand.—The best opportunity for instituting your system of education is afforded in the Foundling Hospital, as the children are there under the entire control of the managers until the age of fourteen.

Hampden.—But there, as in too many instances, the inclination and opportunity are not found in conjunction.

Fitzosborne.—At Colston's school at Bristol, where the boys must remain seven years, without

the expression, I could almost say that *ethics* is the best logic. For besides that the morality of the will does even naturally assist and clear the eye of the understanding for the contemplation of truth, that Eternal Wisdom that became incarnate in a Virgin's womb, delights to dwell and shine in pure and virgin hearts; so that in this regard also that of our Saviour will be in great measure true, that if thy eye be single thy whole body shall be full of light."—
NORRIS.

any vacation, the Pestalozzian System could be introduced, and the managers should recommend that a Preparatory Infant School, upon a similar principle, be established, where the children should be previously trained, and in order to avoid an apparent deviation from the regulations of the charity, the children might be drafted from thence into the juvenile or more advanced school, to which they could be elected a few years earlier. I hope the intelligent and benevolent citizens of Bristol, who are numerous, will think of this.

Bertrand.—There are those who will exclaim against the care of illegitimate children as an encouragement to licentiousness.

Hampden.—Let their exclamations be given to the wind; until the proper means are employed to prevent illegitimacy, until institutions are reformed, or impediments to improvement are removed, your system of training will never obtain; nor until convulsions ensue, or dissoluteness and disorder increase beyond all endurance, will the advocates of things as they are make the smallest concession.

Bertrand.—I cannot see upon what principle of justice the illegitimate child is to be neglected; destitute of parental care almost as soon as born, he becomes an outcast of society, although possessing the strongest claims upon its protection.

I would have every influential member of society taxed for his support, each in a ratio increasing in proportion to his influence in the state.

Hampden.—Even that would fall far short of the Chinese regulations of punishing the Mandarins for the disorders committed in their respective provinces.

Bertrand.—

“The discipline of slavery is unknown
Among us,—hence the more do we require
The discipline of virtue ; order else
Cannot subsist, nor confidence, nor peace.
Thus, duties rising out of good possest,
And prudent caution needful to avert
Impending evil, equally require
That the whole people should be taught and train’d.
So shall licentiousness and black resolve
Be rooted out, and virtuous habits take
Their place ; and genuine piety descend
Like an inheritance, from age to age.”*

Fitzosborne.—I thank you, Charles, for bringing to our aid your favourite poet ; if all our pulpits resounded with the heavenly spirit that breathes throughout the “Excursion,” there would be greater probability of united effort in educational improvement : it is such enlightened piety as Wordsworth’s that will renovate the world.

* Wordsworth.

Hampden.—I am glad that you do not intend to hand us over to those gloomy and ignorant fanatics, whose whining and canting tone has such an effect even upon the physical frame, as to produce a kind of nausea.

Bertrand.—It serves to illustrate for your edification the intimate sympathy between body and mind.

Hampden.—I should prefer some more agreeable illustrations.

Fitzosborne.—Philosophy will furnish you with no antidote, you must seek it at the perennial fountain.

Bertrand.—You would do well to be present during the month of May at every meeting in Exeter Hall.

Hampden.—When I shall perceive the same eager and full attendance at the charitable as at the sectarian meetings, when the institutions of society are there tested by universal principles of Christian benevolence, and not by isolated texts to suit the fondly cherished prejudice, I will listen with delight to their harangues ; but alas, the city of Exeter Hall is also the city of a thousand vulgarly termed gin palaces, rising with a rapidity outstripping the issue of religious tracts : what right, then, have the evangelicals to anathematise those who are trying to explore and remove, by

substituting better institutions, those very impediments which mar the effects of their own preaching ?*

Fitzosborne.—On the 14th of August, 1837, twenty years will have passed since the first public announcement of an effectual remedy for political disorders. It is well remarked by Dr. Blair, that “a sense of justice should be the foundation of all our social qualities. In our most early intercourse with the world, and even in our most youthful amusements, no unfairness should be found. The sacred rule of doing all things to others according as we wish they should do unto us, should be

* “Gin is at this time absolute monarch of Britain. Parliament stands bareheaded before it, as if waiting to know its pleasure ; and although it plainly tells them, they appear not to understand its language. The rabble, in pure stupidity, worship and adore it. Nor Oxford nor Cambridge can argue with it. There is nothing at Woolwich that can hurt it ; the army cannot conquer, the navy sink, the law bind, nor the Gospel tame it. It is fire to the head, ice to the heart, corruption to the flesh, poison to the blood, rottenness to the bones. It is a Pandora’s box, but without any hope at the bottom of it. Gin has dethroned Satan, and usurped the supremacy of evil. The old tempter used to put on disguises ; he would sometimes give alms, look demure, and go to churches and meeting ; but gin, in derision of him, has erected temples for his own worship in all parts of the town, surmounted by flaming clocks, to mock those that are blind, and to reproach those that can see.”—*School of Reform.*

engraved on our minds. For this end we should impress ourselves with a deep sense of the original and natural equality of man.”*

Hampden.—A public meeting should be convened on that day, in the same room, as a revival of the first grand meeting which belonged to another generation. But as for the hope of reconciling conflicting sects, I have none : look to the opposition which was shown, by the dominant party in particular, to every projected improvement, whether of schools or mechanics’ institutions ; to the latter, because religion was not sufficiently encouraged.

Fitzosborne.—What precluded them from joining the institutions, and supplying the deficiency ?

Bertrand.—The fear of contagion.

Fitzosborne.—Had they really possessed what they pretended to have, the power from above, it

* “The more we embody ourselves and our happiness with the interest of others—the interests of the whole—the more in reality we consult our own happiness. In the pursuit of any merely solitary schemes, we shall reap only disappointment ; if we attempt to detach ourselves from the general mass, to individualise ourselves from the community of our species, we shall be imprisoned and pent in. When the barriers of selfishness are broken down, and the current of benevolence is suffered to flow generously abroad, and circulate far and near around, then we are in a capacity of the greatest and best enjoyments.”—HALB.

is idle to suppose that they could have been deterred by such fears ; they would have gone in the spirit and the power of truth, and speedily have gained an ascendancy that would have consecrated all the proceedings : but while this party has been doing some good in distributing bibles and tracts with one hand, they have been scattering the seeds of discord and animosity with the other ; and of all the corruptions of Christianity that have turned good into evil, and have contributed most to unsheath the sword sent into the world, that presumption which denounces others for opinions conscientiously held, is, without exception, the most flagrant and the most extensive in its direful consequences.

Hampden.—You have at last that which you long wished for—a Society for promoting improvements in education.

Fitzosborne.—But how unlike the suggestions, in which it was proposed, in the first instance, to form a nucleus composed of different sects and parties, upon the principle of the Bible Society !*

Hampden.—Still chimerical : had you neither sects nor parties, the education and training of men in the mechanic arts, in the sciences, or in

* Appendix H.

the learned professions, would incapacitate them for general views ; for, as society advances, and a minute division and subdivision of labour prevails, each, in order to become more expert, and to excel, is compelled to concentrate all his attention upon an isolated department ;—each becomes, as it were, a small wheel, competent only to perform the very subordinate part that is assigned to it in the great machine, ignorant of the moving power, and with little or no regard to the object for which the machine is constructed.

Bertrand.—In the earlier progress or revival of civilisation, we find a greater proportion of cultivated minds possessing the power of generalisation, than when the factitious wants of society have become more complicated and multifarious. Some hundred years since the chiefs combined in their own person the offices of kings, priests, legislators, and the judicial functions ; or it may be said that they held but one office,—that of guardian of the people ; and all that is now considered as the duties of various professions were consolidated, and never considered separate and apart from each other.

Fitzosborne.—Such characters held a position, in intellect at least, much nearer the Divine Lawgiver ; their views were more comprehensive, and their feelings more expanded, than those whose

field of vision has been contracted by the subdivision of intellectual employment.

Hampden.—But under any system, resort must be had to a division of labour to facilitate both discovery and production.

Fitzosborne.—One of the greatest concomitant, but not unavoidable, evils arising from this subdivision of pursuits in the progress of society, is that of professional prejudice. Now, it is not that I would object to professional studies, provided the mind is first and always upheld by Unity; then it could descend with discrimination into the minutest details; then could it contract itself to the smallest sphere, without losing any of its power of expansion; then would habits, circumstances, appetites, all bend to this supreme director; old injurious habits would be discarded; new and beneficial habits as easily formed; experience proves that no mere intellectual process can accomplish this.

Hampden.—But of what aid can this union, or being one with God (for such I understand you mean by the term Unity), be to the lawyer, whose chief eminence is built upon an accurate knowledge of precedents, not one of which may be allied to justice?

Fitzosborne.—He would be more likely to become an advocate for their abolition, and for the

establishment of new precedents more just and equitable.

Hampden.—And of what use can it be to the profound theologian, who having deeply read and cautiously examined a huge body of divinity, has thence derived his immutable and orthodox opinions?

Fitzsborne.—It would make him more tolerant to others, and more true to himself; it would give more vitality and practical efficiency to his religion;* it would raise him above the conven-

* "There is a story of Archbishop Usher, that he went about and visited his clergy unexpectedly, and saw how they were employed, and how their flocks fared. It is said that on one occasion he went in disguise, and begged alms at a curate's house. The curate was out upon his duty; but the prudent wife soundly lectured the old man, though she gave him relief. 'For shame, old man, at these years to go begging! these are not the usual fruits of an honest, industrious, and godly life. Tell me, old man, how many commandments are there?' The old man, with seeming confusion, stammered out 'Eleven.' 'I thought so,' said she; 'go thy ways, old man; and here, take this book with thee, and learn thy catechism; and the next time you are asked, say ten.' The archbishop took his departure, and had it formally announced that he should preach the next day in the parish church. The morning came: little thought the good woman that the archbishop was the old alms-beggar, till he gave his text and comment,—'A new commandment I give unto you, that ye love one another.' 'It should seem,' begins the sermon, 'by this text, that there are eleven commandments.' The old man was recognised, and the

tional forms and literal constructions, shed a new light upon his path, and speedily place the true Church in the ascendant.

Hampden.—One can scarcely help smiling at the horror with which the Unitarian is regarded : when such men as Dr. Channing and Dr. Tuckerman of Boston are recollected, if “by their fruits ye shall know them,” many a Trinitarian must, in the presence of those characters, hide his diminished head.*

Fitzosborne.—The most satisfactory arguments in favour of the Trinity are to be found in Dr.

curate's wife acknowledged, with some shame to herself, that there was another and a new commandment. Now, how shall I apply this, but by recommending the bishops, instead of sending round printed circulars of inquiry, to go themselves and preach from the same text, and thus, instead of encouraging Dissent, teach both pastors and their flocks to love one another?"—BLACKWOOD.

* “If different men, in carefully and conscientiously examining the Scriptures, should arrive at different conclusions, even on points of the last importance, we trust that God, who alone knows what every man is capable of, will be merciful to him that is in error. We trust that He will pardon the Unitarian, if he be in error, because he has fallen into it from the dread of becoming an idolater—of giving that glory to another which he conceives to be due to God alone. If the worshipper of Jesus Christ be in error, we trust that God will pardon his mistake, because he has fallen into it from dread of disobeying what he conceives to be revealed concerning the nature of the Son, or commanded concerning the honour to be given him. Both are

Clark's work ; but in all spiritual matters especially, we have every reason not only to be tolerant, but to exercise the greatest kindness towards those we think in error.

Bertrand.—I believe, after all, there is much less difference in their opinions than is imagined : all must admit a mystery, and should be charitable towards each other's opinions.

Fitzosborne.—I had thought that this tranquil scene would have silenced all reproof, and have given birth to nought but what was somewhat allied to heavenly influences.

Hampden.—"How charming is divine philosophy !"

Fitzosborne.—It teaches by experience the power of sympathy and love, and responds to the command that we should love one another.

Bertrand.—Let us then depart in peace ; and since philosophy and religion can have but one common source, let us pray that the disciples of either, and of both, may be taught to fulfil that great commandment.

Hampden.—Farewell, my good friends ; but let me have the memento.

actuated by the same principle—the fear of God : and though that principle impels them into different roads, it is our hope and belief, that if they add to their faith charity, they will meet in heaven."—TILLOTSON.

Fitzosborne.—Here it is ; read, mark, and inwardly digest it this very night, and may happy dreams attend you !

“ In all thy business, rely wholly upon God’s Providence, by which alone thy designs must prosper ; labour nevertheless discreetly on thy part to co-operate with it, and then believe that if thou trust entirely in God, the success which followeth shall be always the most profitable for thee, seem it to thee good or bad according to thy particular judgment. Do as little children, who with one hand hold fast by their father, and with the other gather strawberries or mulberries along the hedges : so thou, gathering and managing the affairs of this world with one hand, with the other hold always fast the hand of thy Heavenly Father, turning thyself towards him from time to time to see if thy employments be pleasing to him : and take heed, above all things, that thou let not go his hand and his protection, thinking to gather more ; for if He forsake thee, thou wilt not be able to go a step without falling to the ground.”

[“The Record of a School exemplifying the General Principles of Spiritual Culture”—is the title of an American work, which it is hoped, for the benefit of teachers in this country, may be reprinted. The school is conducted by Mr. Alcott, who complains of the want of books suitable to children. He says: “Modern works, whether for children or adults, are greatly deficient both in depth and purity of sentiment; they seldom contain original and striking views of the nature of man, and of the institutions which spring from his volition. There is a dearth of thought and sterility of sentiment among us. Literature, art, philosophy, life, are without freshness, ideality, verity, and spirit. . . . Seldom do we see a copy of Spenser, Jeremy Taylor, and Dr. Henry More, to say nothing of other writers of a highly spiritual character, whose names are not so familiar. . . . I do not at this moment think of any writers, since the days of Milton, excepting Coleridge and Wordsworth, whose works require a serene and thoughtful spirit, in order to be understood. Most works since this date require little thought; they want depth, freshness; the meaning is on the surface; and the charm, if there be any, is no deeper than the fancy; the imagination is not called into life; the thoughts are carried creepingly along the earth, and often lost amid the low and uncleanly things of sense and custom.”]

APPENDIX.

APPENDIX A.

Referred to in page 51.

From Address to the Proprietors of the London University, by J. M. MORGAN.—1833.

“To Lord Brougham, in particular, our obligations are great, for the good he has effected in the cause of education ; but far greater would have been that good, had he at all times enforced in his systems the necessity of developing the best feelings, if not before, at least simultaneously with, the cultivation of the intellect. In all Lord Brougham’s speeches and writings on the subject of education, there is a manifest disregard of the affections, but as a consequence of acquirements in knowledge ; and yet, if they were made the primary object of attention, knowledge would spread as widely in one year, as in ten years upon the frigid systems hitherto adopted. Had this principle been sufficiently appreciated, means would have been devised to prevent any insubordination in the University ; and had it been generally acted upon in village and parochial schools, the question would long since have been set at rest, whether crime had diminished with the extension of education.

“I have been the more surprised that the Lord Chancellor should have overlooked this superior plan of education, since my own attention was more particularly directed to it many years since, by a most interesting account, written by himself, of the establishment of Mr. Fellenberg at Hofwyl, in

Switzerland. It was sent to the Committee on the Education of the Poor; and as His Lordship has recently moved for these documents to be sent from the Commons, perhaps his interest in this principle may be revived.—The following is an extract, and it refers to the Poor School.

“ ‘These children were taken from the very worst description of society, the most degraded of the mendicant poor in Berne and other Swiss towns. With hardly any exception, they were sunk in the vicious and idle habits of their parents, a class of dissolute vagrants, resembling the worst kind of gypsies. The complete change which has been effected in them all, is one of the most extraordinary and affecting sights that can be imagined. When I saw them, there were some who had been there for several years, and had grown up towards manhood; but the reformation in all took place during from one to two years, or a very little more, according as they were taken at an earlier or more advanced age. The remark which I made, is that which immediately strikes all who visit Hofwyl:—the appearance of the children alone, their countenance and manner, impresses you with a conviction of their excellent dispositions. To describe all the steps of the process by which this reformation has been effected would be impossible, as much depends upon minute circumstances, and upon the great skill and judgment of Vehrli, a young man who has devoted his life, under Mr. Fellenberg, to the superintendence of this part of the establishment, and to whose extraordinary virtue and ability its success is principally owing.

“ ‘The *first principle* of the system is to show the children *gentleness and kindness, so as to win their affections*, and always to treat them as rational creatures, cultivating their reason, and appealing to it. It is equally essential to impress upon their minds the necessity of industrious and virtuous conduct to their happiness, and the inevitable effects of the opposite behaviour, in reducing them from the comfort in which they now live, to the state of misery from which they were rescued. A constant and even minute superintendence, at every instant of their lives, forms, of course, part of the system; and, as may easily be supposed, the elder boys, who have already profited by the care of the master, aid him in extending it to the new comers, who, for this purpose, are judiciously distributed among them. These are, I am aware, very general principles; and upon their judicious application to practice, in each particular instance, according to the diversities of individual character, their whole virtue depends.’

“ ‘To diffuse useful information, to further intellectual refinement, sure forerunner of moral improvement,’ was the language of Lord Brougham in his Inaugural Address at the University of Glasgow, and proclaims the general views of his plans of education. It accords with all he has said or written on the subject: but if he could once be persuaded to adopt the principle of Vehrli,—reverse the order of this proceeding, and begin by furthering ‘moral improvement,’ he would soon discover that it would be an inevitable precursor not only of useful knowledge, but of intellectual vigour, as well as refinement. Let this great truth be demonstrated at the London University, and there will be found no individual more inclined or so able to enforce its general adoption with commanding eloquence, as Lord Brougham.

“The effect, if not the object, of education at public schools and colleges, has been to give to the individual an isolated character: hence he has become the mere classic, lawyer, mathematician; or, if a proficient in natural philosophy, it has been in some single branch, and we look in vain for the substratum of an enlarged mind or of generous sympathy: he has been severed from his species; his views and his affections have been contracted: even when an attempt has been made to impart general knowledge, the pupil is consigned first to the instruction of one, then to another, Professor, each deeming his own the most, if not the all-important, object. The consequences are, a desultory habit of reading, deficient energy, and an indecision as to any fixed object of pursuit.

“Upon the neglect or application of a correct principle in developing the moral faculties, may depend, whether thousands of classical scholars among the rising generation are doomed, as heretofore, to while away their time in literary indolence, in antiquarian research, or in philological speculations of little comparative utility either to themselves or to society; or whether, conformably to the increased measure of their knowledge, they shall at least, by aspiring to higher objects, surpass the greatest men of ancient Greece

and Rome, and, merging patriotism in the love of their species, be foremost in the ranks of those who are ardent in the cause of humanity, and bold in the promulgation of truth.

“So far from the principles of Pestalozzi having been refuted, all have concurred in extolling them, and almost all have concurred in neglecting them: if they are really so pregnant with unheard-of benefits, let them no longer remain a dead letter, but apply them instantly to practice. We complained of the foundations of ancient colleges as impeding the advance of knowledge, and we long continued as inert as those who are confined by the restrictions of the darker ages; but since the appointment of the Senate a reviving spirit has been manifest, and we may confidently hope that the London University will yet be regarded as the noblest monument of an enlightened era. Patronising and adopting useful discoveries in the science of education, it may become a powerful auxiliary to other Universities by a liberal communication of its improvements.

“A reform in education, more especially such as is now proposed, carries with it, in a safe, quiet, but undisguised manner, all other reforms; it invades no vested interests; offends no prejudice; it conciliates sects and parties, by offering one common ground upon which all could meet, and discover in each other more good qualities and better intentions than had been imagined. “And how much more joyous an aspect would human society assume, how many unjust prejudices would be corrected, and how many obstacles to the progress of truth be removed, could men of different sentiments lay aside their animosities, and mingle freely in amicable intercourse!”

APPENDIX B.

Referred to in page 54.

There is a village having the benefit of superior National and Infant Schools, and the unwearied exertions of a

minister ever watchful over his flock, attentive to the schools, and even establishing one in his own grounds ; although the entire duty is performed by himself, two sermons are preached on the Sunday, and there is church service with a lecture on Thursday evening. The clergyman's family have also assisted in superintending the schools, in relieving distress, and imparting friendly and religious counsel. In consequence of these efforts, the village has been raised in a very few years from a desolate and abandoned state to, comparatively, great respectability ; many of the gentry are active in seconding the efforts of the clergyman by distributing tracts, visiting the poor and the schools, particularly the Sunday School, establishing clothing clubs, &c., and in setting good examples ; nor is there among them one instance of extravagance or immoral conduct.

There are still in the village ignorant and disorderly persons, as well as idle boys whose example mars the good effect of the discipline and teaching of the schools. To counteract or remove these evils, a more general and intimate union among the parishoners is required, for the purpose of devising plans for the general improvement and welfare : these considerations suggested the idea of the Village Institute.

Formerly the agricultural peasantry received little or no education ; their plodding industry (not too laborious) and their frugal habits preserved them in health ; and although extremely ignorant, they were to all appearance contented, and comparatively happy. Of this class there are a few still to be found, whose habits have been formed too long to be changed ; for them the following design is not intended ; let them continue cheerfully to follow the plough, and enjoy that tranquillity which is often denied to those who are ambitious of distinguished stations.

The peasantry in general are, however, now educated, their minds have been brought into activity, and a power has been entrusted to them with which they may stir up the elements of discord or apply so beneficially, that a higher

degree of intelligence, morality, and happiness may prevail than at any former period in the history of the world; this, however, will greatly depend upon the cordiality with which the different classes may be brought to regard each other, and to unite in promoting any plan of general improvement.

All parties have a direct interest in whatever tends to advance the good order and prosperity of the village.

The gentry, besides the greater security to their property, would have the satisfaction of seeing greater cleanliness in the children, and in the dwellings of the working classes, and rational amusements supersede that rioting and licentiousness, to the seductions of which the character of their own servants too often falls a sacrifice.

The tradesmen would be benefited by the increased number of the gentry in consequence of the more peaceful attractions of the village, by the larger expenditure of the working classes, and by the improvement which their own children would derive from the superior conduct of servants, and when profane language was banished from the streets.

The working classes of good character would derive still greater benefit from the improved conduct of all their neighbours: whatever care may be given to their own children by themselves, and at the schools, they can scarcely be prevented from associating with the neglected children of the dissolute, or from hearing the gross language of the profligate. There would also be more employment for all.

THE VILLAGE INSTITUTE,

*Dedicated to Religion, Morality, and Science, and to
Friendly Union and Assistance.*

RULES AND OBJECTS.

A small Library and Reading Room, to be opened from nine in the morning to six in the evening, to subscribers paying per annum, and from six in the evening to nine, to subscribers paying per month, or two distinct rooms opened, if considered preferable.

No person addicted to swearing, gambling, or intemperance, or whose conduct is in any respect immoral or disorderly, to be admitted a member of the Institute.

No boys or girls to become members, unless they can read fluently, and write, and are accustomed to attend a place of worship.

A slate to be hung up in the room for the names of masters wanting servants, and another for the names of servants wanting situations.

On Monday morning, a list to be made out of every parishioner who is so ill as to be confined to the house, with a report of the state of those whose names were on the list the week preceding ; this to include a report of the state of the sick parishioners in the workhouse.

Nothing would conduce more to the moral improvement of the older boys and girls than to be employed in collecting this information, as well as in conveying any tokens of remembrance to the aged paupers in the workhouse, who would be gratified even by an inquiry respecting them.

The births in the parish to be announced.

These regulations would afford an opportunity of yielding timely relief, and for friendly inquiry.

The clergyman to preside at the meetings.

To consider the expediency of forming Temperance Societies, and, if approved, the best course to be pursued, and whether coffee should be sold at the Institute, or elsewhere.

To form a list of all the children in the village, their ages, &c., distinguishing those not sent to any school.

A General Meeting to take place once a month, to receive suggestions, &c.

A report to be made at the monthly meeting, of the state of the schools, as to number, a list of the absentees, and a statement of the causes of absence, whether from inability in the parents to pay, &c.

To obtain employment for boys *immediately* upon their leaving school ; and if situations cannot be found for them, to give them temporary employment.

To ascertain what boys have any aptitude for particular arts and sciences, to foster such talent, and encourage them to devote some portion of their time and skill to the general good, as a religious duty and the means of happiness, and as some return for the advantages given them by any general subscription for their advancement.

To form a band of music, to be employed occasionally at the assemblage of the schools.

To promote innocent games, when *desired*, such as cricket, in which it would be well for some to join whose presence would prevent the bad consequence resulting from the intrusion of improper persons.

An Anniversary Meeting to be held in June, in the open air, all the children to be present, accompanied with the band of music; the Testimonials could be delivered upon this occasion. Amusements to be provided for adults, as well as for the children; the proceedings of the day to commence with a religious exhortation from the clergyman.

At the Institute might be investigated the various plans for benefiting the poor, and for forming friendly clubs for various objects, making soup at Christmas upon a large and therefore economical scale, &c., and purchasing coals: in the library should be found prospectuses and reports of different societies.

As lecturers competent to explain in a simple and popular manner the rudiments of the sciences can be induced to attend the Institute at a trifling cost, the following are some of the various subjects suitable to persons in the humbler walks of life, and some of them it is highly essential to their welfare to understand:—

Domestic Economy.

Treatment of Young Children.

Infant Education.

Agriculture.

Elements of Chemistry.

Theory of Springs, the Pump, &c.

Agricultural Geology.

Vegetable Gardening.

The Culture of Bees.

Elements of Natural History, especially of the animals useful to man.

Botany, so far as it could be illustrated by field flowers.

The Laws of Mechanics.

Occasional Readings by the Senior Boys, from

Sturm's Reflections.

Reports of the Temperance Society.

Reports of the Labourers' Friend Society.

Reports of the Society for the Prevention of Cruelty to Animals, &c. &c.

At the Village Institute there would probably be formed societies similar to the following, which reflects so much credit upon its members:—

METROPOLITAN SOCIETY OF YOUNG MEN,

For the promotion of Moral Reform, on the principle of those established at New York and other towns in America.

RULES AND OBJECTS OF THE SOCIETY.

I. All who sign the declaration shall be esteemed members of this society.

II. The objects of this society shall be—to endeavour to awaken young men to an adequate sense of the evil effects of licentiousness on their spiritual and temporal interests, and to diffuse information respecting its extended and destructive progress.

III. To remove the mistaken prejudice, to which vicious custom has caused a tacit and too general admission, *that similar crimes are not alike culpable in both sexes*; and to inculcate the opinion that where a difference is made by man in their condemnation, such difference should be made in favour of "the weaker vessel," whom he is bound to protect.

IV. To check, by kind and prudent, yet firm and un-

compromising endeavours, the unmanly stratagems of the seducer; and, by all judicious means, to oppose his iniquitous practices.

V. The affairs of the Society shall be conducted by a Committee of Management, whose decision by vote shall be conclusive in all cases.

VI. A record of the proceedings of the Society shall be kept by the Secretary.

VII. All persons who permit their names to be placed on the Managing Committee, are to consider themselves bound to active exertions.

THE DECLARATION.

We, whose names are subscribed, believing that *licentious conversation*—by unnaturally exciting the passions, and familiarising the mind with vice—is the worst enemy to morality, and that some measures for effecting a reformation are highly necessary, do voluntarily agree to abstain from all such conversation, and to discountenance it in others.

A monthly periodical, advocating the cause, may be had on application by letter (post paid), to the Secretary or Treasurer of the M. R. Society, care of H. Blenkinsop, 59, Gracechurch-street, London. The subscription is two shillings per annum in advance.

APPENDIX C.

Referred to in page 64.

Dr. Bell bequeathed a sum of money towards a periodical course of Lectures to advance his views in education; a Dr. Russell has published one of the lectures recently delivered by himself, and among the slender arguments adduced in favour of the present system of classical studies, he quotes passages from the Latin authors, illustrative of the high estimation in which the Greeks were held by the Romans. Certainly they gave more substantial proofs of an enlightened admiration of the Greeks, by emulating some of the noblest traits in their character, and not by following a

course that would have been repudiated by the humblest disciple in the least pretending sect of Grecian philosophy—that of wasting the most precious moments of youth in the wearisome study of a language, the knowledge of which one only out of a hundred students may ever acquire or remember, and which would be of questionable utility to many, if retained.

APPENDIX D.

Referred to in page 86.

“Sed Vatem egregium, cui non sit publica vena,
Qui nihil expositum soleat deducere, nec qui
Communi feriat carmen triviale monetâ.”

JUVENALIS, Sat. vii.

A TIME there was when Poets led the way,
And hail'd the dawning of a brighter day ;
Prophetic bards—whose glance, extending far
Beyond their age, beheld the rising star
Of science glitter with its varied hues,
And o'er the world its hallowed light transfuse.
Where now the minds with glowing wisdom fraught
Alas ! our Poets must themselves be taught :
No cheering hopes, no blissful truths are sung—
The muse neglected, and the lyre unstrung.
And how can ye descry a distant ray,
Who, all-unconscious of the risen day,
When science pours abundance through the land,
Though barbarous laws consign a wretched band
To abject want—to unrequited toil—
Or drive them exiles from their native soil ?

When the first EDWARD led his hostile bands
Along the vale in Cambria's distant lands,
He paused to hear the indignant bard on high
Sublimely pour his stormy minstrelsy.
What if no foreign chiefs our shores invade,—
Shall stripping lords their country's sons degrade,

R

The weak descendants of a noble race,
Whose fading honours only stamp disgrace
For virtues long^d since fled ;—shall these dare bind
The ardent struggling energies of mind ;
Debase man's form ; and yet no patriot brave
Remorseless despots, and their victims save ?
If warlike EDWARD, though in conflict bold,
Trembled to hear his awful doom foretold ;
Shall not a puny race, with finer nerve,
From hidden paths of dire oppression swerve,
When bards arise, inflamed with holy zeal,
To truth and justice make the loud appeal,
To drooping friendless virtue hope impart,
And fill with deep alarm the tyrant's heart ?

Farewell, lamented SHELLEY, fled too soon
To witness others' joys, the greatest boon
Sought by thy fervent spirit—to impart
The constant yearning of thy feeling heart ;
Whose early incense at the shrine of truth
Brought persecution on thy sanguine youth ;
Who wisdom sought amid Idalian bowers,
And strew'd our philosophic paths with flowers ;
Who on truth's triumphs could so ably dwell,
And joys prospective who could sing so well !
When angry zealots vilify thy name,
And 'gainst thy conscientious doubts declaim,
Who think to them some special grace is given,
To lead on others in the road to heaven ;
May they from thee a Christian spirit learn,
And true religion's surest sign discern.*

* There is not a more gratifying proof of the improving taste and liberality of the age than that which is manifested by the rising fame of Percy Bysshe Shelley. Of all the eminent writers who have speculated upon the final departure of moral evil, and the realisation of happier forms of society, none have exceeded him in the splendour of his

Do thou, O CAMPBELL! still for freedom strive ;
 Let all our ardent hopes with thee revive ;
 "Pleasures of Hope," no more to self confined,
 Sustain'd by love, shall reach all human kind.
 Without this love, what's Freedom but a name,
 To blind the million, and to mask their shame ;
 Who still in abject slavery freedom boast,
 And hug their chains with powers of reason lost ?
 Ah, cruel mockery ! thus the favour'd few
 The noblest faculties of man subdue ;
 For selfish ends invoke religion's aid,
 With awful threats, to make their laws obey'd ;*

genius, none have so strikingly combined the just views of the philosopher with the genuine aspirations of the poet, none have exhibited in their lives a more illustrious and self-denying example of the principles they professed. There is so much excellent feeling displayed in the following merited and interesting tribute to the memory of this distinguished poet, that we are at a loss which to admire most, its author or its subject : "Innocent and careless as a boy, he possessed all the delicate feelings of a gentleman, all the discrimination of a scholar ; and united in just degrees the ardour of the poet, with the patience and forbearance of the philosopher. His generosity and charity went far beyond those of any man, I believe, at present in existence. He was never known to speak evil of an enemy, unless that enemy had done some grievous injustice to another ; and he divided his income, of only one thousand pounds, with the fallen and afflicted. This is the man against whom such clamours have been raised by the religious *a-la-mode*, and by those who live and lap under their tables. This is the man whom, from one false story about his former wife, I had refused to visit at Pisa. I blush in anguish at my prejudice and injustice, and ought hardly to feel it as a blessing or a consolation that I regret him less than I should have done if I had known him personally. As to what remains of him, now life is over, he occupies the third place among our poets of the present age—no humble station ; for no other age since that of Sophocles has produced, on the whole earth, so many of such merit ; and he is incomparably the most elegant, graceful, and harmonious of the prose-writers."—*Landon's Imaginary Conversations*.

- * "C'est pousser un peu loin ces maximes d'état ;
 Et je ne croirai pas commettre un attentat,

Then feed the multitude with scatter'd crumbs,
 While withering poverty each sense benumbs.
 Mark how Hypocrisy the scene deplores,
 Though studious only to increase its stores ;
 Impious, declares that God their lot ordains,
 And Heaven's justice for its crime arraigns.
 What name more known at Freedom's holy shrine—
 What harp resounds inspiring notes like thine,
 Harmonious CAMPBELL? Or in verse or prose,
 Thy zeal for liberty with fervour glows.

Rise, SOUTHEY,* rise! recall thy early fame ;
 Transmit to future times a glorious name ;—
 The peasant's friend, when unrelenting power
 Destroy'd the cottage and the garden-bower,
 Where sweet content proclaim'd an age of gold—
 Where the first love in trembling hope was told.

See WORDSWORTH, lingering by the mountain's side,
 Enraptured view, howe'er the world deride,
 The sun descending through the azure skies;
 While dazzling rays in golden splendour rise !
 As some great spirit, ere it wings its way
 Beyond the precincts of the fleeting day,
 To kindred minds imparts the heavenly flame—
 Leaves, though unconscious of enduring fame,
 A trail of glory in the path sublime,
 To mark its triumph o'er the bounds of time—

De vous dire, Seigneur, que malgré ces maximes,
 La nature a ses droits plus saints, plus légitimes."

LA MOTTE.

* "In this mood," says Southey, in his "Sir Thomas More, or Colloquies on the Progress and Prospects of Society," "how heartily should I have accorded with Owen of Lanark, if I could have agreed with that happiest, and most beneficent, and most practical of all enthusiasts, as well concerning the remedy as the disease!"—Vol. i. p. 62.

How sweet to watch, as nature sinks to rest,
 The star refulgent in the fading west—
 The varied tints, which yet the shades of night
 Have spared to beautify departing light!
 In that calm hour when, all the passions still'd,
 And the rapt soul with loftiest visions fill'd
 The soften'd heart with kindred feeling glows—
 The lyre he wakes, and heavenly music flows.*

ATTICUS.

Hark, hark ! he sweeps his sounding lyre again,
 And, hope inspiring, pours a bolder strain.†

AUTHOR.

SIR WALTER, leave to those of weaker powers
 The ignoble task of wasting vacant hours ;

• ———— "The vast frame
 Of social nature changes evermore
 Her organs and her members, with decay
 Restless, and restless generation—powers
 And functions dying and produced at need,—
 And by this law the mighty Whole subsists,
 With an ascent and progress in the main :
 Yet, O ! how disproportion'd to the hopes
 And expectations of self-flattering minds !"

Excursion.

————— "I rejoice,
 Measuring the force of those gigantic powers,
 Which by the thinking mind have been compell'd
 To serve the will of feeble-bodied man.
 For, with the sense of admiration blends
 The animating hope, that time may come,
 When strengthen'd, yet not dazzled, by the might
 Of this dominion over nature gain'd,
 Men of all lands shall exercise the same
 In due proportion to their country's need ;
 Learning, though late, that all true glory rests,
 All praise, all safety, and all happiness,
 Upon the Moral Law."

Excursion, p. 369.

Whose tales usurp inestimable time—
 Preludes of folly, or perchance of crime.
 No longer, then, with retrospective glance,
 Authentic history blend with wild romance—
 Chivalrous knights, with ardent zeal devote
 To beauty languishing, in days remote—
 The feudal grandeur of the baron's hall,
 The burnished armour, and the trumpet's call—
 The splendid tournament, the dread advance
 Of rival chiefs who lift the threatening lance.
 Though skill like thine can bid them start to life,
 Till cheated Fancy views the barbarous strife;
 Say, what avails this antiquarian lore,
 Unless to add to wisdom's sacred store?
 Wilt thou respond to this unpractised strain,
 Though BYRON, mighty BYRON, called in vain?
 Yes, for the Muse presents a nobler theme*
 Than e'er fill'd sage's mind or poet's dream.
 Leave slow-paced Tories lingering far behind,
 Mocking in vain the undaunted march of mind :
 No more descend, to please a trifling age ;
 But give thy country one redeeming page.
 Come then, SIR WALTER, take a wide survey†
 O'er modern states, or up the lengthen'd way
 Of eras past ; their laws and customs scan,
 And say what age and clime was best for man.
 But if the task be hard (since every time
 Hath stain'd the page of history with crime)—
 If e'en Imperial Rome, with vices dire,
 Call'd forth a JUVENAL's indignant fire—
 If higher still we trace the classic page,
 And reach, enchanted, an illustrious age—

* " Nemo tamen studiis indignum ferre laborem
 Cogetur posthac, nectit quicunque canoris
 Eloquium vocale modis, laurumque momordit."

JUVENALIS, Sat. vii.

† This poem was published in 1830.

If ancient Greece, for polity renown'd,
 Some public wrongs and private vices own'd—
 Then error lurk'd within their wisest codes ;
 For uncorrupted truth all crime explodes ;
 Where is the bard so well by history taught,
 Or where the mind with power more deeply fraught ?
 To this high calling, then, your talents bring,
 And warn your country whence her evils spring :
 As vice results from some peculiar cause,
 Proclaim the good and brand the injurious laws.
 Shall after-ages say, in that dread hour
 When ALBION saw the gathering tempest lour,
 Despairing Pity o'er her miseries wept,
 But SCOTT, her brightest, greatest genius slept ?
 Or waked the syren's strains alone to sing,
 And make the marble halls of Luxury ring
 With soothing lays, to lull fastidious woes,
 And yield Satiety a soft repose ?

While WILSON,* too, with honour fills the chair
 Where mental science found a STEWART's care,
 Whose lucid diction gave to themes abstruse,
 Distinctness, beauty, and familiar use ;
 Where BROWN,† with honest aim and thought profound,
 Disdained opinions old and narrow-bound ;

* Professor of Moral Philosophy at the University of Edinburgh, and author of "The Isle of Palms."

† Brown has distinguished, in a pleasing manner, one of the sources of happiness from the struggles of ambition :—"The dignity which we thus covet, and for the attainment of which ambition would urge us to so many anxieties and struggles, and perhaps, too, to so much guilt, nature confers on us by a much more simple process ; and a process which, far from leading into vice, is itself the exercise of virtue. She has only to give us a sincere and lively friendship for him who possesses it, and all his enjoyments are ours. Our soul, to use St. Bernard's phrase, exists when it loves, and it exists in all the enjoyments of him whom it loves."—Vol. iii. p. 273.

With conscience pure, unknown the sceptic's dread,
 Boldly advanced where truth unfetter'd led.
 Why, after all the labours of this school,
 Is SCOTIA mindless of the moral rule?
 As nearer to perfection theories tend,
 The race degenerates from a virtuous end.
 There, where with classic taste and equal force,
 The Lecturer still holds on his brilliant course,
 In vain professors urge more equal laws,
 Or mark of vice the anti-social cause,
 While power, directed solely by the few,
 Weighs not each maxim, whether false or true,
 But holds that sacred which the million curbs,
 Nor ancient right of property disturbs.

WILSON, arise! once more the lyre resume;
 And, since the paths of virtue you illumine
 With graceful eloquence, are still perceived
 By none but those of liberty bereaved,
 Show what attractions to the Muse belong,
 When *native* Isles demand the patriot song,
 For then the holiest sympathies inspire
 The sage's precept with the poet's fire.

And will not COLERIDGE, of mankind "The Friend,"
 His various powers to Social Science lend;—
 He who so ably mark'd this age of pelf,
 Branding the low and sordid aims of self;—*

* How admirably has Coleridge distinguished, in the following lines, the Competitive from the Co-operative System:—

"No common centre Man, no common sire
 Knoweth! A sordid, solitary thing,
 'Mid countless brethren, with a lonely heart
 Through courts and cities the smooth Savage roams,
 Feeling himself, his own low Self the whole:
 When he, by sacred sympathy, might make
 The whole One Self! Self, that no alien knows!
 Self, far diffused as Fancy's wing can travel!

Sublimely sang what sympathy would give,
 When men as brothers should together live?
 He will ; for such the effusions of his heart
 As nought but genuine feeling could impart.
 Now, when "the noon-tide majesty" of man,
 Sustain'd by love derived from justice' plan,
 Demands the lyre,—shall bards inspired refuse
 Harmonious strains to the triumphant Muse?—
 That Muse, who, conscious of man's latent powers,
 Foretold the glories of his future hours.

What graceful band comes tripping o'er the lawn,
 Light as the dews that fall in early dawn,
 Waving gay garlands? Joyously they pass,
 And scarcely seem to touch the verdant grass :
 I saw them issue from yon rosy bower,
 Where sweetly blooms each fresh and fragrant flower.
 And hark, that music!—what celestial sounds
 Rise like enchantment from these fairy grounds!
 'Tis Moore—the bard who sweeps the rapturous lyre
 With wonted spirit, but with purer fire.
 The sportive Graces come whene'er he sings,
 And Nature all her richest treasure brings ;
 Melodious birds, and those of beauteous dye,
 The transient glories of the changing sky ;
 The gurgling waters, and the purple vine,
 The orient splendours of the golden mine ;
 Spring's sweetest flowers, the summer's rich attire,
 Autumnal hues, and Winter's cheerful fire ;

Self, spreading still ! oblivious of its own,
 Yet all of all possessing !"

" 'Tis the sublime of man,

Our noon-tide majesty, to know ourselves
 Parts and proportions of one wondrous whole !
 This fraternises man, this constitutes
 Our charities and bearings."

COLBRIDGE'S *Religious Musings*.

Temples all glittering with a thousand rays
 From the mild sapphire to the diamond's blaze—
 If to his brilliant Muse these gifts belong,
 Why lend such riches to a trifling song?
 Why not arrest with joy the fleeting hour
 With themes more worthy his exalted power?

ATTICUS.

Full well we know how deeply MOORE has felt,
 When on his country's wrongs his genius dwelt :
 With biting irony, in "Captain Rock,"
 He sought each feign'd or lukewarm zeal to mock ;
 Traced IRELAND's miseries up the stream of time,
 Nor found one era for the song sublime ;
 No chief paternal seeking to assuage
 The people's grief, and to improve his age.

AUTHOR.

He has our thanks ; but why sufficient deem
 This oft-repeated, but despised theme ?
 Though those who fought with Britons side by side,
 And wives whose husbands in the field have died,
 May now neglected in their cabins lie,
 Depress'd by sickness, or may starving die ;*
 What care the nobles, though Tyrtæus sing
 Their plaintive griefs, and make the valleys ring ?
 They, far away, no bard or peasant hear,
 In power confide, and no convulsions fear.

ATTICUS.

Less freely blame each bold and patriot bard :
 Their fine sensations feelingly regard :

* The Irish soldier would deem himself richly rewarded for the toils of war, were he to have the scanty pittance mentioned by Juvenal :—

"Tandem pro multis vix jugera bina dabantur
 Vulneribus."

JUVENALIS, Sat. xiv.

Presuming thus the poet's course to guide,
 Will you for MOORE his proper sphere decide?
 Since he was urged to court a chaster Muse,
 And to voluptuous strains his lyre refuse,
 Who has not mark'd his elevated style,
 And heard with pride the Bard of ERIN'S ISLE?

AUTHOR.

O! I can feel how exquisitely fine
 The tender pathos of his lyric line—
 The gems that sparkle with unfading fire,
 And all his splendid images admire.
 If others have a perfect scheme beheld,
 From abler minds it cannot be withheld,
 Clear will it shine, when Genius sheds its ray,
 With all the brightness of meridian day.

APPENDIX E.

Referred to in page 118.

Fresh as the vernal breeze in opening spring,
 When flowers around their sweetest odours fling,
 With spirits buoyant and elate with joy,
 Nature's best work,—O mark yon blooming boy!
 Like curling tendrils flow with artless grace
 Those auburn locks that shade his glowing face;
 That smile expressive and that sparkling eye,
 Bespeak the young enthusiast's ecstasy,
 As the new truths, in clear conviction born,
 Break like enchantment on life's early morn!
 In him the germs of moral worth behold,
 And mental too;—if judgment these unfold,
 Wisdom and joy may wait on every stage
 Of youth, of manhood, and advancing age.
 To form such minds and bless this fertile land,
 Needs but the culture of a master hand;

For not more yielding, when the sculptor's art
Bids the rude mass to graceful figures start,
The obedient clay, than is the plastic mind
To assume the form of any mould inclined.

ATTICUS.

Yet in one family how oft we trace
Tempers so varied, that a different race
Some you would deem, while others largely share
The lasting blessings of paternal care !

AUTHOR.

But not alone domestic care retards
The rising passions, or from error guards :
To foster virtue and discourage vice,
No bad external objects should entice.
When fashion bows before excessive wealth,
And tempts the loss of honour, peace, and health,
To gain the prize, then dire Ambition draws
The worst of evils from unequal laws—
Contention, jealousy, and haughty pride,
With all the ills to poverty allied.
If public manners claim a different rule
To that which guides the parent's house or school—
If youth are moderation taught at home,
And find indulgence practised when they roam—
Though some superior to temptations rise,
Others too oft will fall a sacrifice.
That system only which can all sustain,
Must as one family the people train ;
Public with private interest unite ;
No minds perplex by blending wrong with right :
Precept and practice the same lesson teach ;
Each strive for all, and all will strive for each :
Justice and truth must all the laws uphold,
Ere science yields for man a perfect mould.
But think not, HUSKISSON, that mould will last
Which in a Cyclop's den by thee is cast :

Shall he, who for sublimer deeds was made,
 Become the wretched victim of free trade ?
 Religion and philosophy combine
 To blame such barbarous policy as thine,
 That gives to every vice an early birth,
 And disregards man's intellectual worth ;
 Condemns him unrelenting to the mine,
 And all the charms of nature to resign,
 To dwell in caves amid perpetual gloom,
 Where toil incessant seals his earthly doom,
 Or see him by the forge's fiercest blaze,
 With labouring arm the ponderous hammer raise—
 Drag on in dull routine the vapid hour,
 Dead to the exercise of mental power.
 Next view the cotton-mill, that fruitful source—

ATTICUS.

Of England's glory !—

AUTHOR.

Meaning wealth, of course.

ATTICUS.

Which raised her to a pinnacle of fame :

AUTHOR.

And proves at last her ignominious shame.
 Before you boast of fame, the rich man's glory,
 Listen with patience to the poor man's story :—
 'Tis true that war has seen their thousands bleed,
 That one might triumph by the glorious deed ;
 And thousands now in pain resign their health,
 That one may wallow in enormous wealth :
 The sallow spinner, amid ceaseless noise,
 Day after day, a chronic life employs ;
 Grown old at forty, quick his temples beat
 With fever raging from excess of heat :

The faithful wife his degradation shares,
Lighten'd, forsooth, of her domestic cares—
For all her children now the factories claim,
Not e'en excepting those of tender frame.
What cause remains of animating joy,
To bless the spirits of the blooming boy ?
He blooms no longer—see his pallid cheek
And meagre form the cruel change bespeak !
His auburn locks with flakes of cotton mix'd,
And the dull eye in vacant ignorance fix'd.
In fields once clothed with nature's favourite green,
Luxuriant verdure now is seldom seen :
Black clouds of smoke in thickest volumes fly,
Darken the scene, and shade yon azure sky.
Farewell the beauties of this favour'd Isle,
Where man and nature too were wont to smile ;
When the rude peasant shared a happier lot—
Was bless'd with plenty in his ivy'd cot ;
The fruitful garden with its choicest flowers
Repaid the culture of his leisure hours :
Though light of heart he whistled o'er the land,
His plough was guided by a skilful hand ;
When Sabbath came, enjoy'd a bless'd release
From all his toils, and said his prayers in peace—
For then no fanatics his mind perplex'd
With subtle doubts, or with conflicting text ;
Question'd no doctrines, but with meekness strove
To imitate the great Exemplar's love.

ATTICUS.

Lauding past scenes, the present you deplore,
As if the first you wish'd to see once more.

AUTHOR.

Better the former than this downward course—
For ills oppress us with augmented force.
And what is gain'd by all this toil and strife,
This loss of happiness and waste of life ?

Though distant nations take our cotton stuffs,
 And send us back their jewels, gold, and muffs;
 Those who obtain them are no nearer bliss
 Than those who, struggling, still such trifles miss.
 The simple Indians, who in forests roam,
 Are taught those wants we feel too much at home;
 Pleased with the chase, it needs seductive arts
 To change their habits and corrupt their hearts;
 Unused to gain, lured by a bauble first,
 Possession soon inflames the baneful thirst;
 At length they learn to heap the selfish store,
 And wealth increasing gives desire for more.

Such are the timorous statesmen now decreed
 To aid their country in its utmost need—
 Now, when a wearied, hopeless world requires
 All that the page of history inspires
 Of Cretan wisdom and of Spartan rule—
 All that adorn'd each philosophic school
 Beneath fair Grecian or Italian skies,
 Of godlike virtue and of bold emprise,
 To lead mankind along those paths untrod,
 Where MABO hail'd the presence of a God—
 Those new, but now more fertile paths of peace,
 Where empires flourish and in wealth increase—
 More virtue, happiness, and wisdom gain,
 Unless the tide of ages rolls in vain!

“In describing the objects contemplated in the first establishment of the London University, the Report of the Council, recently published, observes:—

“ ‘ An accurate comprehension of the phenomena of the human mind—of the instruments by which knowledge is acquired and communicated—of the science of government—of the principles on which laws should be made and justice administered—of the rules which govern the creation and distribution of wealth,—in a word, an

accurate comprehension of all those various and intricate sciences which are closely connected with the moral and political condition of mankind, stood high amongst the objects sought to be obtained by this Institution; and scarcely second among them was the study of the higher branches of mathematics, of natural philosophy, and of many of those sciences which consist in the examination of the laws and properties of material objects. It was in order to afford opportunities for the study of these sciences, and to confer on this country the facilities given by foreign Universities, that this University was mainly founded and supported.'

"To teach those sciences immediately connected with the moral and political condition of mankind, was an object worthy of the first consideration, since an improvement in these sciences was the certain prelude to improvement in all the others; and as nothing could be more suited to the wants of the age than an Institution having such an object, its temporary failure was a subject of surprise as well as of regret. But when imperfect theories are substituted for sciences, we must not be surprised if they are found uninviting to the public, and intricate to the Professor. No science is intricate when studied methodically, although the acquisition of some may take more time than others. He who has himself a clear perception of truth, can impart it, especially to the young, without difficulty. But if systems built upon error are called sciences, there will be no end of their intricacy; and while the error remains, one system will be shifted to give place to another, which will speedily be removed by a third. No theory can rank with the sciences, that is not in harmony with all. Can the Professor of Botany maintain any theory regarding the colour of plants at variance with the ascertained laws of Chemistry? or can any theory in Political Economy be deemed a science, which is opposed to the most obvious principles and universally admitted truths in Moral Philosophy?

"Mr. Senior, the late Professor of Political Economy at the University of Oxford, was aware of this difficulty; and got rid of it by boldly declaring—

" 'It is not with happiness, but with wealth, that I am

concerned as a political economist ; and I am not only justified in omitting, but perhaps am bound to omit, all considerations which have no influence on wealth.' But the London University has higher aims,—it was planted in the centre of a metropolis, already the most wealthy in the world, for the 'advancement and promotion of Literature and Science.'

"Political Economy, to be taught as a science, should instruct in those 'rules which *ought* to govern the creation and distribution of wealth;' or, if I may venture a definition, it is —*The science which determines the best mode of production and distribution of that species of wealth most conducive to the physical, moral, and intellectual improvement, and consequently to the greatest happiness, of the whole population.*—Pursuing our inquiries, with this standard for our guide, we should scarcely admit that sixteen or even ten hours of harassing employment of little children in an impure atmosphere was 'the best mode of production;' or that many of the articles of fashion manufactured, were 'a species of wealth' conducive to any improvement whatever.

"If we are informed that the system taught in Great Britain is the same, in its leading principles, as the Cathedism of Political Economy by the late Jean Baptiste Say, Professor in the Athénée Royal of Paris ; as the systems of Krause and Storch, political economists in Germany ; and, before its members were dispersed by the Russian Government, of Count Sharbek, of the University of Warsaw,—in fact, of all the Professors in Europe ; we have only to mark the immorality, selfishness, and threatened convulsions in every state, to be satisfied of the utter inutility or wretched consequences of these systems.

"Political economists, perhaps, more than any other writers, justly applaud the inductive philosophy of Lord Bacon ; but upon some occasions it is altogether misapplied. They take it for granted that 'the rules which govern the creation and distribution of wealth' are the best,—and why ? Because, in the great majority of instances, nay, in almost

every country, they have obtained and contributed to all the improvements of society. The same argument might have been used with equal propriety, in favour of the art of writing, when the printing press was invented; in favour of oil for lighting the streets, when the use of gas was proposed,—in short, upon the introduction of every new discovery. The possibility of forming a superior public opinion, through the influence of an improved plan of universal education, is entirely overlooked: competition and rivalry must still impel to action; for the idea appears to run through all the reasoning of the Economists, that the factitious wants and frivolous pursuits of ignorance are never to be superseded by the rational desires, the benevolence and enterprise of more enlightened generations. The rules of production and distribution that have long prevailed, belong to a particular period in the progress of the species; and those which exist at present, are characterised by greater imbecility of mind, and by a more degrading barbarity, than the rules of Public Economy in the rudest stages of society.

“Plutarch observes, that Lycurgus resolved the whole business of legislation into the bringing up of youth; and boys judiciously trained and educated from infancy would need no instruction in old systems of jurisprudence, which the intelligence of the age has outgrown,—in Mr. Ricardo’s *Theory of Profits*, Mr. Malthus’s *Principles of Political Economy*, or Mr. Owen’s *New Views of Society*. They would bring to the consideration of these subjects minds more penetrating and enlarged, and feelings more exalted, than can be found in any of their progenitors. They would estimate too highly the value of that sympathy they entertained for each other, not to secure its preservation by wise institutions; and there is no reason why the generous disposition, the affection, and even the innocence of childhood should not increase rather than diminish, with advancing years,—unless it can be shown that these qualities are incompatible with intelligence.”—J. M. MORGAN *on the London University*.

APPENDIX F.

Referred to in page 122.

"The prize is the least effectual mode of accomplishing the object desired ; and it is founded in injustice, inasmuch as it heaps honours and emoluments upon those to whom Nature has already been most bountiful, and whose enjoyments are multiplied, and increasing in a greater ratio than others, by the more easy acquisition of knowledge. The favoured individual has also a much higher enjoyment in his ability to assist others ; for as it is most true, that 'it is more blessed to give than to receive,' the blessing is still greater as the gift is more valuable ; and when youth are trained, as they can be, to derive pleasure from aiding their companions, the act of teaching strengthens the memory, and improves both the understanding and the feelings. These are the rich and enduring rewards which accompany the right exercise of talent ; and, as if resolved to defeat the designs of Nature, we deprive ingenuous youth of the generous and happier motive—we rob him of the 'prize of his high calling,' and present him with one sordid and selfish. What, then, is the consequence ? He no longer regards the boys of inferior capacity ; and those who approach near to him in talent, he views with jealousy. He gains the prize and enters society, where he looks eagerly for other prizes : he is vexed and harassed by disappointment, or he may reach the object of his ambition ; his former associates are forgotten, perhaps even those who have contributed to his elevation. —And what is the effect upon the boy of inferior organisation ! *He* can never hope to gain the prize ; and the intelligent boy, who would have taken him by the hand, and to whom he would have looked up with affection and gratitude, and anxiously sought some means of returning his kindness, knows him scarcely by name :—the poor boy is disregarded in society, suffers the consequences of neglect, perhaps want, crime, and misery. This principle obtains in most of our schools, laying a broad foundation for all the antipathies and evils of society.

“ But the bad effects of the prize end not with the superior and inferior boys : they may be traced through all the intermediate gradations of talent ; praise and invidious comparison are only other forms of the same principle—alike fruitful in envy, pride, scorn, and bitter neglect. In the curiosity of children there is a sufficient and a natural stimulant of the appetite for knowledge, and we live in a world abounding in the means of useful and pleasurable gratification. All that is required of preceptors is to aid the development of the faculties with affection and judgment.

“ Were the question of the utility of prizes proposed for consideration and discussion among the boys themselves, such is their sense of justice, that I have not the least doubt that in a short time they would decree their abolition.

“ Some years since, when Oxford and Cambridge, and the most celebrated Universities on the Continent, were vying with each other for pre-eminence, each boasting its profound theologian and learned civilian, a teacher and his small village school, in one of the cantons of Switzerland, silently attracted attention, and at length excited a deeper interest throughout Europe than all the Professors and Universities together. If an individual so obscure as Pestalozzi, struggling with poverty, and involved in difficulties and confusion from his disorganised plans, could gain so much celebrity without the aid of prizes, how much more distinction will that University acquire, which shall be the first, if not to reduce his theory entirely to practice, to recommend it by means of lectures, and by training masters for similar undertakings !

“ Infant Schools are formed upon a similar plan. Some of the proprietors of the London University contributed liberally and devoted much attention towards the establishment of the first of that kind in London. There should seem to be no reason why the same principle is not, with some modification, according to circumstances, applicable to all schools and colleges. The principle is as follows:—The teacher begins by securing the affection of each child, and

by inducing an interest in the subject presented to him. He is thus led forward by a love of the teacher and a love of the pursuit. The untoward child is never beaten, or even censured; he is placed between two of lively disposition; he catches their spirit, and is, as it were, upheld by his companions. The feelings of the teacher are amalgamated with those of his children, who appear each to be a member of one body, in which all sympathise in each other's joys and sorrows. And this analogy is very closely observed;—for what conduct do we pursue in the event of one of our members, an arm, for instance, being injured? The injured member receives the most attention, whether its defect be organic or accidental; the whole body is put under stricter discipline and regimen: when the arm is restored to health, it still becomes an object of greater solicitude, as being more liable to future contingencies. So with regard to the less fortunate child: his errors are overcome by reanimated exertions in the whole school; he is watched with more tenderness and care; if he has once committed a fault, he is not shunned by his friends, but they surround him with more affectionate anxiety, as standing more in need of their assistance. If society ever was so constituted as to give rise to the expression '*member of society*' in the sense now described, it must have been at a period prior to the annals of history. Were the inferior members of society, from infancy, objects of equal regard and care, laws would not be required to defend the weak against the designing and the strong.

“Let us not despise the application of this principle on account of its humble origin. Simplicity is an attribute of plans the most comprehensive in their results. That power which has enabled this and other countries to increase their wealth a thousand-fold, was once known only by its impulse in raising the lid of a kettle; and perhaps the *moral* power destined to give the most beneficial direction both to our material and intellectual wealth, was first recognised at a village school, in the vale of Yverdon.

“ Although a moment’s reflection must convince us that the cultivation of the moral feelings ought to be the primary object of education, it is a subject of general complaint that our public schools are places of demoralisation ; yet in those schools are probably the future senators and legislators of the empire. The distinguished masters often regret their inability, under existing arrangements, to alter the system which imposes so much trouble on themselves, and is so injurious to the scholars. What would be the important consequences of introducing a complete system of moral culture in the London University, it is not difficult to foresee. The University would exhibit a scene of happiness ; its pecuniary resources would improve ; and, what is of far greater importance, it would become a model of imitation to all other schools and colleges ;—even the present generation would improve by an intercourse with the youth and the preceptors. Foreign Universities would follow the example ; and the youth of all countries, thus educated, would, when they reached the period of manhood, have the same repugnance to the inhumanity of war, as those now instructed in the schools of the Society of Friends.”—J. M. MORGAN *on the London University*.

APPENDIX G.

Referred to in page 133.

“ We further remark, that if necessity discovered the Infant School system, and if it should be generally applied to juveniles of the ages of six to twelve or fourteen, which we now beg warmly to recommend should be forthwith done, at least in towns,—we say that the Juvenile Training School can only be kept up in life and vigour, and upon the real infant system, by its being placed alongside, or in the immediate vicinity of, a school for Infant Training, with which the comparison may constantly be drawn ; for necessity will keep the infant schoolmaster, who has himself been trained to the system, right, if he trains children of the ages

of two to five or six. But as teaching is generally fancied to be so much easier than training, and withal there is so much a greater demand for memory or intellectual instruction—reading, for example—than for morals; the former exercise is much more obvious to the senses than the latter: the child who can repeat the 119th Psalm is a vulgar wonder, compared to the one who is trained to practise the virtue it recommends and exhibits; and pride, prejudice, and love of ease are certain to break down the system of entire training in any Juvenile School, where the model of an Infant School is not constantly in the eye, and subject to the comparison of the master himself, the parents of the children, and the managers of the school.”—Stow’s *Moral Training*.

Among the numerous useful publications recently brought out on the subject of education, should be mentioned two volumes entitled “National Education,” by Mr. Frederic Hill, and in which much valuable information will be found.

APPENDIX H.

Referred to in page 174.

Notwithstanding the existence of the Central Society of Education, there is one still required, the Committee of which should be composed of members selected in the impartial spirit of the following

SUGGESTIONS

for a Prospectus of the Objects and Plan of Proceedings of a Society for improving and extending Education.

Numerous Societies have been of late years formed for the advancement of the different sciences, but there is one hitherto disregarded, which, whether considered abstractedly, or in reference to the acknowledged imperfections of existing systems, is by far the most important.

A Society in aid of the science of Education would, by suggesting and encouraging improvements, arouse a spirit of

useful inquiry in the rising generation, and thereby promote the interests of all other scientific institutions.

A comprehensive educational society should confine itself to the advocacy of such means as are found, from experience, to be the most effectual for developing the physical, intellectual, and moral faculties, and could be conscientiously adopted in the schools of both sexes, of *every* religious denomination.

In order to extend the influence of the Society, the Council should be composed of one or two members from each of the leading religious sects, but who, with equal sincerity and earnestness, had not been betrayed into an indiscreet zeal; these individuals would be a guarantee to the communions to which they respectively belonged, that no measures would be introduced or sanctioned at variance with their peculiar tenets, while an opportunity would thus be afforded to the benevolent of every persuasion, to communicate the benefits of their experience and knowledge as widely as possible.

No individual would be an efficient member of such a Society, who should join it with a view of making proselytes, or to refute any doctrine whatever.

Besides the advantages to be expected from the immediate objects of the Society, the means proposed for establishing it are calculated to diminish party and sectarian antipathy, by offering a neutral ground upon which all may occasionally meet to consider, calmly and dispassionately, the common good.

Endeavours should be made to commence a correspondence with the most celebrated of the Foreign Schools and Universities, for the purpose of receiving and imparting useful information.

The members in their private circles would excite the attention of their friends, more particularly of those who had any influence with the periodical press, to the general objects of the Society, as well as to its particular recommendations. Among the latter it is presumed would be found,—

1. The necessity of more regard to the formation of the moral character or disposition at home, at boarding-schools, and especially at the great public schools, where those are educated who have generally most influence in the direction of national affairs.

2. The universal inculcation of the same disapprobation of war as is enforced in the schools of the Society of Friends.

3. To enforce the injustice and injurious consequences of indulging prejudices against any individual, on account of his opinions on the subject of religion.

4. The abolition of rewards and punishments as means of education upon all occasions where higher inducements can be substituted.

5. Attention to the treatment of very young children as affecting their future moral character.

6. The establishment of Normal Schools for the better education of teachers, and raising the profession in public estimation.

7. To inquire why the education hitherto adopted among the working classes, has failed in producing a corresponding moral effect.

8. A system of education as a national model, from the adoption of which an improved character in the peasantry may be expected.

The above may be ranked among the objects demanding immediate attention : there are many others of great interest, which can be stated in a prospectus, when the nucleus of a society is formed.

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